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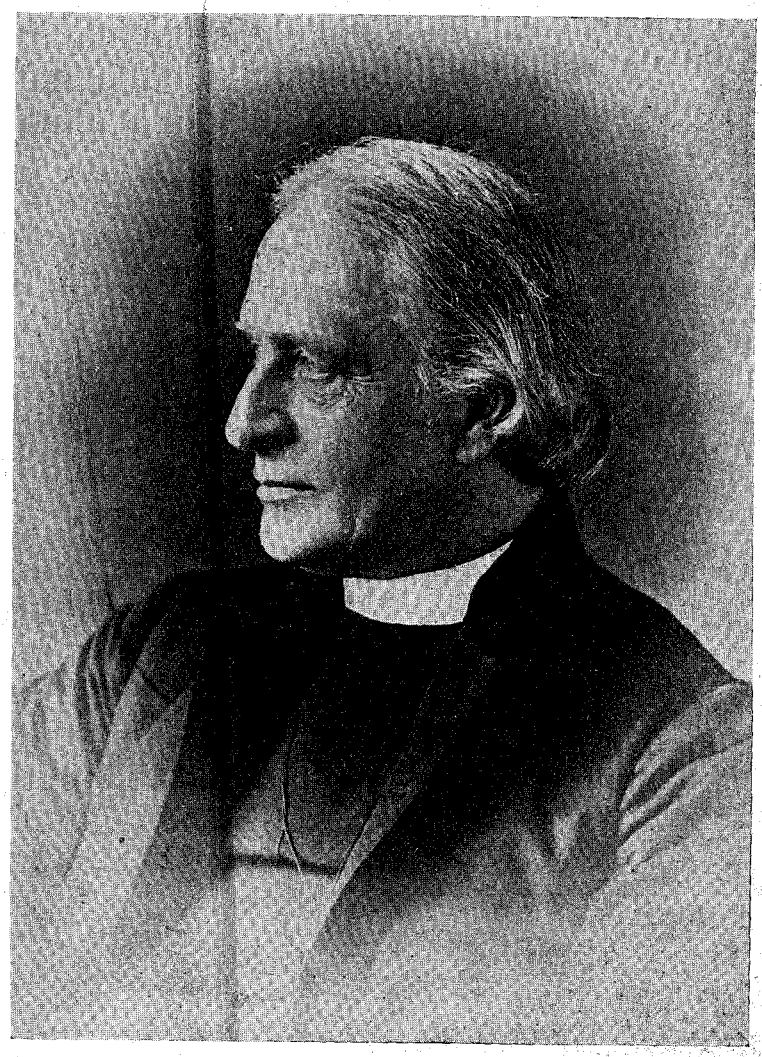

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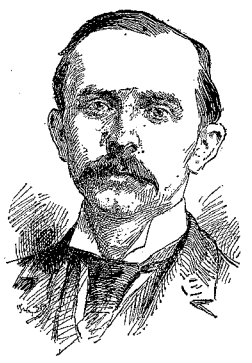

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Volume 54 Saturday, 17 October, 1896 Number 16

THE sudden death of the Archbishop of Canterbury while attending divine service in the Church of Hawarden, as the guest of Mr. Gladstone, marks the termination of a very honorable and useful career. Dr. Benson was not, like some of his predecessors among the Primates of England, a man of great originality or wide and deep theological scholarship, but he was a man of highly cultivated mind, of large knowledge, of fine character and spirit, and of great executive ability. In several cases English schoolmasters have become distinguished prelates in the English Church. Dr. Benson was one of these. Born at Birmingham in 1829, he received his early education at King Edward's School in that city, going thence to Cambridge University, where he distinguished himself in mathematical and classical studies. He turned first to teaching, and was for some years a master in Rugby School. In this position he showed such aptitude for his work that in 1858 he became head master of Wellington College, where he remained fourteen years, showing administrative and teaching ability of a very high order, and advancing the school of which he was head into the front rank of English public schools. In 1872 Dr. Benson became Canon and Chancellor of Lincoln; in 1876, Bishop of Truro, where he showed administrative skill of a very unusual kind, and was especially successful in awakening the enthusiasm of his clergy; in 1882, on Mr. Gladstone's recommendation, Dr. Benson was appointed Archbishop of Canterbury, succeeding Dr. Tait. Dr. Benson was counted a High Churchman, but he was the head of the whole Church, not of a party. Dean Farrar, who may be regarded as expressing the views of the Low Church group, said of him, in his address at Canterbury Cathedral on Sunday, that none of Dr. Benson's ninety predecessors was endowed with more charming geniality or truer wisdom. One of his first acts as Archbishop was his friendly greeting of the Jesuit teachers who had been expelled from France; among his later utterances was his unqualified assertion of the claims of the English Church as against Roman Catholic pretensions. He was catholic, courteous, and moderate in the administration of his high office. A tireless worker, a voluminous writer, and a very attractive preacher, Dr. Benson's qualities of character dignified his position and won the respect of all schools within the Established Church, and of men of other churches as well.

❀

Lord Rosebery gave England a great surprise and the Liberal party a distinct shock on Wednesday of last week by the publication of a letter in which he announced that, finding himself "in apparent difference with the considerable mass of the Liberal party on the Eastern question, and in some conflict with the opinion of Mr. Gladstone, who must necessarily always exercise a matchless authority with the party," and meeting also lack of support, he had decided to resign the leadership of the Liberal party. Various explanations of Lord Rosebery's act have been put forward by the English press, but there is general agreement of opinion that the difference of view between Mr. Gladstone and himself as regards the Armenian question was the occasion of his resignation rather than its cause, and this view is confirmed by a speech delivered by Lord Rosebery in Edinburgh on Friday night. Mr. Gladstone had proposed the return of the English Minister from Constantinople by way of withdrawing countenance and escaping responsibility, declaring at the same time that he did not believe that Europe or any part of Europe would make war to insure the continuance of the massacres. If, however, he said, any State should offer to defend Turkey's right to massacre her subjects, it would then be time enough for England to withdraw without the exercise of force, leaving her solemn protest on record. Lord Rosebery declared that the course proposed by Mr. Gladstone would lead to humiliation; that, in his judgment, Great Britain was not bound by the Cyprus convention to interfere in Turkey; and that he was emphatically opposed to isolated action by England on the Turkish question, because such action would involve European war. He then went on to say that this difference of opinion on the Eastern question was only one of a series of incidents which had led to his resignation of the leadership of the Liberal party. His Government in its early days had been defeated by its own followers; the policy he had suggested for the election had not been adopted; internal differences had divided the party; and his action was so hampered that it was impossible longer to hold a position of which he did not possess the full authority.

❀

Lord Rosebery's difference with Mr. Gladstone is not sufficiently important to have caused the resignation, for Mr. Gladstone had carefully qualified his suggestion so as to make it clear that he was as unwilling as Lord Rosebery to provoke a European war. Lord Rosebery's position has been almost untenable for a long time past. He was at the great disadvantage while he was the head of the Liberal Ministry of being at the head of the House of Lords instead of the House of Commons. In the Upper House he was surrounded by a hopelessly hostile majority, separated almost by a dead-wall from the country at large; in the House of Commons, on the other hand, where the real leadership of the party must always be, he was dependent upon Sir William Harcourt, who was out of sympathy with, if not actually unfriendly to, him. The latter is one of the most skillful politicians and parliamentarians in England—a man of great readiness and resource, who was also a candidate for the position of Premier, and who was not slow to use the immense advantage of his place as the Liberal leader in the Lower House. Lord Rosebery, who is a versatile, brilliant, able, and probably disinterested man, was under the great disadvantage, from the start, of following the most brilliant political leader in modern English history. He found a divided party, a decreasing majority in the House of Parliament, and a general election close

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at hand, in which defeat was highly probable, if not inevitable. Under his leadership the Radicals were extremely restive, the divisions in the party became more pronounced, and after the election, when Lord Rosebery had gone out of power, Sir William Harcourt fastened all eyes upon himself, and greatly consolidated his influence in the party by his brilliant leadership of the divided Liberal minority. Under these circumstances it is not surprising that Lord Rosebery has found his position untenable. There is talk in some quarters of an attempt, by a vote of confidence, to persuade him to resume the formal headship of the party, but it is very doubtful whether such an effort would be successful. The natural candidates for the party leadership are Sir William Harcourt, Mr. John Morley, and Mr. Asquith.

❀

The enthusiasm with which the Czar has been received during the past week in Paris has been so extraordinary that its significance has not failed to impress Europe. Paris for the week has practically been France. Probably never before in its history have the provinces poured their population into the capital in such vast numbers. The throngs which have packed the streets whenever the Czar has moved have been really representative, not of Paris, but of the French people. In ceremony, decoration, and attention of every sort France has given the Czar such a welcome as no ruler in modern times has received from any other nation. That welcome does not mean, as some German and English newspaper writers have hastened to explain, an abandonment of the principle of republicanism; it simply indicates the joy of people who have been isolated in Europe at finding themselves once more in close alliance with a great Power and restored to their proper place and weight in European affairs. Outsiders have hardly understood the isolation in which France has been for two decades, and the keenness with which the iron of diplomatic solitude has entered into the soul of France. It is very natural, therefore, that the French should show their characteristic exuberance of expression in welcoming as a friend the most powerful ruler in Europe. That the Czar has been immensely impressed by his welcome is beyond question, and that what appears to have been a friendly understanding has been imperceptibly pushed on into something more definite and important is also beyond question.

❀

A very important report has recently been published bearing upon the financial relations between Great Britain and Ireland. In 1894 Mr. Gladstone appointed a Commission to investigate the relative capacity of Great Britain and Ireland to bear taxation, and the result of these investigations has stirred up no small amount of controversy, and is likely to have a decided influence on the Irish question. Mr. Gladstone's Commission was doubtless appointed in furtherance of his second Home Rule Bill; but its report, coming at a time of Unionist ascendency, cannot of course pass into legislation, though in some respects it may create opinion which the Conservative party must reckon with. The assumption upon which a majority of the Commission agreed at the outset, namely, that for purposes of the inquiry Great Britain and Ireland were to be considered as separate entities, naturally finds no sympathy among Conservatives and Liberal-Unionists; but there is a consensus of opinion that two very important conclusions are established by the report. These are, first, that Ireland is a much poorer country than either Great Britain or the United Kingdom as a whole, and, second, that its taxable capacity is not more than one-twentieth that of Great Britain. It hardly needed the investigations of a Commission to gain the first conclusion, but a decided clearing away of confusion and prejudice will result from the second. During 1893–94 Ireland paid into the Imperial Treasury two and three-quarter millions sterling more than she would have done if taxed in proportion to her capacity. The upshot is that both Home Rulers and the Government party find encouragement for their respective principles. Here is ample proof, say the former, that Ireland should manage her own taxation, at least in so far as it would not imperil the fund contributed for Imperial purposes. The Unionist reply is that no separate jurisdiction should be granted, but that the poorer districts of Ireland, and of Great Britain as well, should be assisted by the richer, and that the whole scheme of taxation for the United Kingdom should be amended by provisions calculated to bear upon the rich and poor districts according to their taxpaying capacity. A readjustment like this would, it is contended, be an additional bond of union, and should be carried into effect. At any rate, the Unionists seem determined that their political opponents shall not secure any advantages from the publication of the report, and they may be spurred thereby into a measure of equitable adjustment which otherwise might be delayed for many years. At the same time the friends of Home Rule will not be slow to incorporate the lesson of these revelations with their other demands, and to press upon their Liberal allies, for reasons of party advantage as well as general justice, an increased support of the Irish cause.

❀

The news that the British Guiana Legislature has granted a concession for the construction of a railway through part of the territory in dispute between Great Britain and Venezuela, while it indicates an aggressive spirit on the part of the British colony, does not necessarily endanger the negotiations for a settlement of the boundary question. If, indeed, the attempt should be made actually to build the road, serious complications might follow. It is, however, quite unlikely that the English Foreign Office will permit any such unwise action as would break the present *status quo*. Nothing definite as to the long-expected agreement between the United States and Great Britain on the Venezuelan question has been made public. Sir Julian Pauncefote, the British Ambassador to the United States, was in conference at London last Saturday with Lord Salisbury and Mr. Chamberlain, and press dispatches say that a settlement of the question may be reached in two or three weeks. President Cleveland's Boundary Commission has resumed its arduous labors, and it is stated that a report may be expected from the Commission before the end of the year. The instructions given to the Commission in effect direct it to state the correct boundary-line between Venezuela and British Guiana. It has lately been suggested, however, with a good deal of force, that it is quite competent for the Commission under these instructions to report that there is not sufficient evidence to prove conclusively the existence of a definite boundary-line; that the various lines on charts, references in documents, explorers' and settlers' declarations, and the claims of either side, are too confused to establish a true boundary; and that no such line has ever been in fact authoritatively established. This would be equivalent to saying that the question was one that could properly be settled only under an arbitration commission authorized by the two parties to the dispute, and that it would be unwise for the United States to assert the validity of the claims of either party until such an arbitration had taken place. If the Commission find that their investigation leads them to this conclusion, it can certainly do noth-

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ing else than state the conclusion. Their instructions do not compel them to define that which does not exist.

❀

The "Review of Reviews" calls attention to a valuable article in the "National Review" on social reforms in New Zealand. The writer, Agent-General Reeves, makes clear the extent to which his colony has carried progressive taxation. The income tax is levied only on incomes exceeding $1,500 a year. Between that sum and $6,500 the tax is five per cent. On larger incomes it is ten per cent. The land tax, also, is not levied upon persons of small means. Persons owning less than $2,500 worth of bare land are exempt from the tax, which rises as high as one and one-quarter per cent. on holdings worth more than $1,000,000. In the taxation of owners of mortgaged lands, the amount of the mortgage is deducted, and the tax upon it is assessed to the owner of the mortgage. For the further relief of mortgagors from their hardships during recent years, the Government lends money on farms, up to three-fifths of their value, at five per cent. The farmers must pay six, but one per cent. goes to the extinguishment of the debt. The average rate of interest on American farm mortgages is seven and one-half per cent. Mr. Reeves devotes considerable attention to the workings of women's suffrage—a measure which he heartily favors. In support of it he says:

"The rush of the women on to the electoral rolls; the interest taken by them in the election contests; the peaceable and orderly character of these contests; and the unprecedented Liberal majority returned by the polls, are all matters of New Zealand history. So is the fact that most of the women voters showed no disposition to follow the clergy in assailing the national system of free, secular, and compulsory education. That they clearly pronounced in very many cases for temperance reform is true. That they were by no means unanimous in favor of total prohibition is true also. On the whole, the most marked feature of their first use of the franchise was their tendency to agree with, rather than diverge from, their male *entourage*."

One of the last reforms in New Zealand has been the codification of the law. All of these radical measures are the work of the last five years. Mr. Reeves is certainly justified in claiming for his colony a pre-eminence in the boldness of its social experiments.

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The New York "Evening Post" reports the results of recent explorations in South Africa by Dr. George F. Becker, of the United States Geological Survey, who has just returned from making an examination of the Transvaal gold-fields for a private American company; we quote:

"Within fifteen miles of Johannesburg," said he, "on what is called the main reef series, there is an amount of gold, practically in sight, estimated to be worth $3,500,000,000, or nearly as much as the entire volume of gold coin now in the world. I say 'practically in sight,' because the gold is extraordinarily uniform, as uniform as coal in an ordinary deposit, as shown by shafts which have been sunk to a depth of 1,800 feet, and diamond drillings which have gone much further."

A former assistant of Dr. Becker gives a still more extraordinary statement, and if his interest in the gold-fields suggests that his testimony be taken with caution, the fact that he is now engaged in gold-mining there gives reasonable assurance that he possesses peculiar opportunities for knowledge. "This American mining expert says that, to the best of his knowledge and belief, the gold deposit, instead of being thirty miles long—the region now in sight—is practically 1,200 miles long, except that in the rest of the region later deposits, like coal, have come in over the gold. This, however, will not prevent economical mining, but will simply delay getting at it." If these statements prove correct, it is probable that a considerable depreciation in the bullion value of gold will result, which would at once make the pressure for bimetallism less and the re-establishment of it without involving a commercial revolution more practicable. Indeed, while it is highly improbable that gold and silver would again come together except as the result of a general remonetization of the latter metal, it is not absolutely impossible. It would be curious, as well as instructive, if the Almighty should take this means of proving that he has the power, which has been denied him, of making a silver dollar equal to a gold one, and at the same time teaching us that questions of gold and silver, about which we get into such heats, are not the most vital ones, and are by no means left so exclusively to our settlement as we have imagined.

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According to a Canadian dispatch, the Minister of Education for Ontario, the Hon. G. W. Ross, intends to submit to the provincial legislature at its next session a measure for the establishment of technical schools in the manufacturing towns of the province. This is to be done as an equitable extension to mechanics and artisans of the privileges which the province has already granted to those who are being educated for the various professions. To this end the money now appropriated to mechanics' institutes will be transferred and form part of a fund for the technical schools. Sufficient legislative grants will also be necessary, so that the youth of the province may have a chance to study the rudimentary principles of the various trades. It is stated that Mr. Ross intends soon to visit the leading technical schools of New England, with the object of studying the best methods in vogue therein. If this measure becomes law, a substantial addition will have been made to the already fine system of education in force in Ontario.

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The elections in Florida and Georgia resulted in Democratic victories, as expected. In Florida the Republican party had virtually disbanded four years ago, when it put no electoral ticket in the field. This year the equal division of the Democratic delegation to Chicago on the currency issue led some Republicans to claim the State as doubtful, and an effort was made to bring out the old Republican vote. The managers of the Republican National campaign, however, after looking over the field, refused to forward the necessary funds to pay the poll-taxes of the negroes ($2 each) and other expenses essential to a full registration. The result was a practical collapse of the Republican campaign. Only about one-third of the old Republican vote was polled. The Democratic vote was considerably greater than in 1894, but somewhat less than in 1892. The Populist vote—always small in Florida—was this year smaller than usual. In Georgia there was no Republican ticket in the field. The issue, as has been previously stated in these columns, was the proposed prohibition of bar-rooms throughout the State. The Populists arrayed themselves on the side of prohibition, and the Democrats against it. The Democrats contended that the present local option law, under which prohibition was already established in three-quarters of the counties, restricted the bar-rooms as much as was practicable. At the beginning of the campaign the Republican State Committee virtually threw its influence on the side of the Democrats by voting to take no part in the campaign. Subsequently—influenced, it was said, by the desire of Northern managers to decrease the Democratic plurality—the Republican Chairman advised the negroes to support the Populist candidate. This advice, however, does not seem to have been widely followed. In the white districts the Populists, or rather the supporters of prohibition, seem to have polled an unusual majority of the vote. Even in the city

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of Atlanta, heretofore strongly Democratic, they came within a few hundred votes of victory. But in the counties where the negro vote is large, the Democratic majority was largely increased. To a less extent than usual can this negro Democratic vote be attributed to election frauds, for the new registration law, though administered by a grossly partisan body of officials, undoubtedly checked the counting of votes never cast. The saloons, and not the election officials, would seem to be responsible for the increased Democratic majority, and the election throws little or no light on public opinion in that State upon the Federal issues. Its greatest importance appears to lie in the fact that apparently the negro vote was not prevented, and, indeed, was to a considerable extent counted by both parties.

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The gravity and complexity of the problem of providing a municipal charter for the Greater New York cannot be overestimated. The report of the sub-committee of the Commission will be taken up at once by that body, and it is greatly to be regretted that the time for consideration is so short. The charter of what will be the largest city of the world under a central government will be an instrument of vast power for good or evil. To act hastily or incompletely will be disastrous. To preserve the requirements of local home rule, to guard against political chicanery, to adjust the relations of executive and legislative functions, to formulate the right division of power between city and State, to preserve property rights, to insure economy, to provide for gathering and spending the city's enormous income—all these and other requirements must be given due weight. The present city government is clearly not to serve as model: now the State has undue power over local matters; there is no adequate legislative body; the legislative function is trusted partly to the incompetent single-chamber Board of Aldermen, partly to special Boards and Commissions; the heads of these Boards, though appointed by the Mayor, are practically independent of him, and are not removable by him; in short, the division of authority is quite anomalous and unsystematic. In an article on the general subject in the current "Scribner's Magazine" Mr. Francis V. Greene points out many of the difficulties, and makes some reasonable suggestions for the basis of the charter. Some of these are met by the draft now under consideration by the Commission, others inadequately or not at all. Mr. Greene urges a clear distinction between executive and legislative powers; a salaried Mayor elected by universal suffrage for four years or more, with full power to appoint and remove heads of departments, who should have the same term of office as the Mayor, and have each complete authority over his department, subject to the Mayor; an Assembly of two Houses—the upper to have twenty-one members elected for six years, one-third going out of office every two years, members to be well paid and give their time solely or mainly to the city; the lower House to have, say, sixty members, elected annually on a district or ward ticket, and to have small salaries; complete legislative authority for the two Houses—the upper to be able by a two-thirds vote to pass financial and tax measures over either the Mayor's veto or an adverse vote of the lower House; subdivision of the city into, say, ten municipal divisions, each to have a municipal office building where there should be a local representative of every city department, and where the business of the departments for that particular section should be carried on, so that a citizen could go to his local health bureau or tax bureau just as he does now to his local police station; the present legislative Boards and Commissions (police, sewers, parks, taxes, etc., etc.) to be absolutely abolished; life tenure for officers in the departments during good behavior, removal to be only on charges filed with the Mayor by the heads of departments. Mr. Greene is certainly right in affirming that, in whatever form the new charter may be cast, it must, to be successful, conform to American ideas of popular government, and must at the same time offer inducements to men of ability and character to hold office.

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We give on another page a brief but comprehensive report of the meeting last week of the American Board. There are three questions which will specially interest the general reader: Is missionary interest, as represented by contributions, increasing or falling off? Will the American Board retreat from Turkey and withdraw its missionaries because of the terrible condition of affairs in that country? Are the difficulties between the American and the native workers in Japan to be adjusted, or are they irreconcilable? To all these questions explicit answers are given. Dr. Daniels, in his paper, presents a table of figures which will somewhat surprise even those who have taken hopeful views respecting the religious life of the present decade. Certainly it ought to furnish an agreeable surprise to those who have supposed that missionary interest was on the decline. Says Dr. Daniels:

"Our receipts averaged:

In the first decade	$16,242
In the second decade	66,423
In the third decade	168,474
In the fourth decade	255,038
In the fifth decade	298,894
In the sixth decade	451,910
In the seventh decade	462,959
In the eighth decade	645,109

"We have passed six years into the ninth decade, to find another advance, the average being $754,828. The spirit of missionary zeal is kindled at just the time of its greatest need. We cannot withhold the feeling that this is the time of our great need. Then, in the line of history, this is the time for another advance in which all the churches shall be enlisted."

Comparing these figures with those of our census returns, they show us that in the eighty years (1820–1900) in which the country has grown from about 10,000,000 to about 70,000,000 (assuming that it will reach the latter figure in 1900)—that is, has been multiplied by seven or a little more—the contributions to the American Board have increased from $16,000 to $755,000—that is, have been multiplied by forty-seven. Or, again, during the thirty years 1860–1890, in which the assessed valuation of real and personal estate in the United States has increased from $12,000,000,000 to $24,500,000,000, the contributions to the American Board have increased from about $300,000 to about $645,000—in other words, a trifle more than the assessed valuation of all property, real and personal; and this in spite of the fact that during this time at least one-half of the earlier constituency of the American Board have withdrawn and created another organization for their missionary activities.

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We heartily concur in the views of the Secretaries on the other two points. The conclusions of Dr. Judson Smith on the problem in Turkey is that there must be no retreat from mission work in that country:—it would be against the teaching of history; the Christian Church has too great a stake in the work to desert it now; to withdraw would be to lose a great opportunity, since the pressure of a common distress has brought Protestants and Gregorians into closer and more helpful relationship; it would be to abandon a martyr Church in the hour of its greatest need; finally, the testimony of the missionaries

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is against withdrawal. If prudential reasons did not require caution, the argument against withdrawal might have been still more strongly put. It is not to the credit of a nation that the State Department has endured with such unexemplary patience the outrages to American citizens and the destruction of American property in Turkey. And it would be the disgrace of the Christian Church if it were to abandon its fellow-members because they are in so deadly a peril. To their honor be it said, not a single missionary has proposed to flee from his dangerous post. The difficulties in Japan have been presented in the columns of The Outlook during the past year, and need not be rehearsed. They are clearly stated by Secretary Barton, whose conclusion is that the work was never more pressing, and that the outlook on the whole is hardly encouraging. One fact which he mentions ought to be given publicity. When the Deputation left Japan last December, there was serious difference between it and the Trustees of the Doshisha concerning the use of certain houses in Kyoto which were claimed both by the Mission and by the Trustees. Dr. Barton states that the Trustees have now given assurances to the Board that the houses may be used by the missionaries, if desired, for a period of fifteen years. This seems to be a satisfactory solution to what threatened at one time to be a serious complication.

The Issues of the Campaign

II.—Civil Service Reform

In considering the issues of the present political campaign we take account only of the Republican and Democratic parties and platforms. For it is certain that one or the other of these two parties will be successful. Whatever effect a vote for any other party may have as a protest against the two principal ones, whatever effect it may have in laying the foundation for a new party in 1900, its only immediate effect will be to promote the election of either Mr. McKinley or Mr. Bryan. It is, therefore, of the issues joined between the parties which they represent that we speak, and of those alone, in this series of articles. The issue on the subject of Civil Service Reform is represented by the following two planks in their respective platforms:

REPUBLICAN	DEMOCRATIC
The Civil Service Law was placed on the statute-book by the Republican party, which has always sustained it, and we renew our repeated declarations that it shall be thoroughly and honestly enforced and extended wherever practicable.	We are opposed to life tenure in the public service. We favor appointments based upon merit, fixed terms of office, and such an administration of the Civil Service laws as will afford equal opportunities to all citizens of ascertained fitness.

Civil Service Reform is no longer a vague phrase. It represents not merely a reform of the Civil Service, but a definite method of securing it. This method, briefly stated, is this: The various heads of departments have an unhampered power of removal. There is no life tenure of office. There is not even a tenure for good behavior. It has been deemed impossible to hold an official responsible for subordinates whose service is unsatisfactory to him, and hazardous to the service to relieve him of such responsibility by denying him the right of removal. He is not even obliged by law to assign any reason for any removal. But when the removal is made, he is obliged to select a person to fill it from a list of men who have given some reasonable evidence of their fitness so to do. That evidence may be afforded by excellent work done in some lower rank in the same department; or it may be afforded by an examination into the subject matters with which the candidate needs to be acquainted if he would fill the place satisfactorily. In other words, while the power of removal is left undisturbed, the power of appointment is so far modified as to remove from the appointing officer the temptation of putting into office candidates chosen from considerations of personal or political favoritism.

It may be frankly conceded that this is not an ideal system; that such examinations do not and cannot determine adequately all the qualifications which enter into a successful service; that if all appointing officers possessed that capacity for reading character which characterizes the men of the greatest executive genius, and were wholly free from that personal and political partiality which is the common vice of all men, an unfettered choice in appointment as well as an unfettered power of removal would give the best Civil Service. But few appointing officers possess this peculiar genius, and fewer still are free from prejudice. The method of unfettered appointment and unfettered removal has been tried on a large scale both in this country and in Great Britain, and the result in both countries was a corruption so insidious and so widespread as to threaten the very stability of the government. He who will read the history of the working of the spoils system either under Walpole in Great Britain or under successive Presidents from Jackson to Hayes in the United States will find in both abundant ground for the apprehension expressed by President Cleveland in his first annual message, that the Government cannot long survive the onslaught made for a complete change of officers with every administration.

The reform of the Civil Service, by gradually requiring the selection of administrative and non-political officers to be made from a list of men whose capacity has stood some sort of preliminary test, has proceeded against great opposition, and very gradually. Each party has affirmed its belief in the principle before election, and violated it after election. But each President has enlarged the list of the offices to which the principle should be applied, and no President has ventured openly to undo what his predecessor in office had done. Journals like the New York "Sun" and politicians like Senator Ingalls have sneered at Civil Service Reform, but no open, public, organized opposition to it has ventured to show its head in recent years. The opposition to it has always been covert. It may now be fairly affirmed to be the settled policy of this Government, as it is the settled policy of Great Britain. It extends to a large proportion of the offices through which the administration of the Government is carried on.[1] It practically banishes the bribery of the spoils system from the great offices at Washington, and, outside of Washington, from the Indian Service, the Custom-Houses, the Post-Offices, and the Life-Saving Stations—in short, from nearly if not yet quite all the domestic administration. It needs to be extended to our consular and diplomatic service in order to secure honest, faithful, and capable service abroad. And it needs to be let alone for another quarter of a century in order to become really incorporated in the life and thought of the Nation, as well as in its formal machinery.

The declarations of both the great political parties on this subject are sufficiently explicit. The Republican party promises itself to maintain this principle; the

[1] Competitive examinations were first introduced into the Civil Service by President Grant. The passage of the Civil Service Law and the appointment of the Civil Service Commission in 1883 brought less than 14,000 places under the operation of the Civil Service system. To that number additions have been made successively by Presidents Arthur, Cleveland, and Harrison, until now the system has been so extended as to leave a relatively small number of exempts as against 85,000 places which are filled by candidates who have successfully passed the required examinations or proved their capacity by their fidelity in a lower rank of the Civil Service.

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Democratic party promises to overthrow it. It is true that the last promise is somewhat vaguely expressed. It is true that it assumes—what we have seen is not true—that the present system furnishes a life tenure in the Civil Service, and opposes such life tenure. It is true that it vaguely promises to base its appointments on merit. But it is also true that its somewhat shadowy promise of "equal opportunities to all citizens of ascertained fitness," interpreted by past history and present conditions, needs no interpreter. It assumes that office is a "gift" of the people; it demands for all the people an equal chance in the distribution of these gifts; it practically denies the aphorism, "A public office is a public trust," and the doctrine that appointments to office are to be made only for the benefit of the country, never under any circumstances for the benefit of the appointee. It needs, we say, no interpreter; but if it did, Mr. Bryan's interpretation is certainly explicit. We quote from "Good Government" for August 15, 1896:

"In a letter written, before he was a candidate, to Daniel B. Kelley, of Haverhill, Mass., Mr. Bryan declared that 'In the distribution of patronage he (the President) is in duty bound to recognize all the elements of his party; to discriminate against a portion of the party which helped to elect him is as indefensible as it would be to appoint members of another party to offices to which the party is entitled.'"

There is no mistaking the meaning of this declaration. Offices are "patronage;" they are to be "distributed" among the party; it is the party alone which is entitled to a share in this patronage; justice requires only that all factions of that party are to have a share in the spoils. And this letter is the more significant because it was written before the present campaign began.

It cannot be said to be certain that if Mr. McKinley is elected the promises of the Republican platform will be fully carried out, for pledges made before election are not always fulfilled afterwards. But there is small reason to doubt that if Mr. Bryan is elected the whole system of Civil Service, built up by such slow processes and at so great a cost, would be swept away, the experience of Great Britain for a century and of the United States for half a century would be disregarded, the spoils system would be reintroduced, and the over one hundred and twenty-five thousand administrative offices in the Federal Government would be again put up to be struggled for by a hungry horde of office-seekers, eager for a distribution of patronage, and inspired in all their political activity, not by patriotism, but by the desire for a "soft" place and a good salary.

A Theological Etching

What do we mean by the creed which seems to be simple and is so profound, and which slips so glibly from our lips and enters so little into our hearts—God is love? Paul has told us in a wonderfully beautiful passage what love is; and if God is love, then what Paul says of love, Theology, if it believes in Paul, ought to say of God. And then what it would say would be something like this:

God suffereth long and still is kind; God envieth not; God seeketh not his own; God is not easily provoked; God thinketh no evil; God rejoiceth not in iniquity, but rejoiceth in the truth; God beareth all things, trusteth all things, endureth all things.

If we believed this, we should not believe that God has to be appeased by Another's suffering in order that He may be kind; we should believe that the Passion of Christ is itself the revelation of God's long-suffering love, the love that suffers long and still is kind.

We should not believe that God ever punishes a mother for loving her child too much by taking the child away, that he envies the child its mother's love. One cannot love father or mother, husband or wife, child or friend, too much. We may love God too little, but not our dear ones too much. Idolize a child! Never! Idolatry is always of a material thing, never of a living person. Where does Old Testament prophet or New Testament Apostle warn us against loving our neighbor too much? Oh! fools and blind, to think God envies.

God seeketh not his own. The declaration of the Shorter Catechism that "The decrees of God are his eternal purpose, according to the counsel of His will, whereby, *for His own glory*, He hath foreordained whatsoever comes to pass," is not true. It cannot be reconciled with Scripture, nor with a true, loving, childlike reverence for God. Did Christ form his plans and purposes "for his own glory"? Is Christ God manifest in the flesh or not? It is true that the children are the glory of the mother; but the mother seeks her children's welfare, not her own glory. It is true that the prosperity of his subjects is the glory of the prince; but he seeks their welfare, not his own glory. If God were the self-seeker which the Shorter Catechism says he is and the Bible says he is not, he would not deserve our reverence. He might command our service through fear, not our loyalty through love.

God is not easily provoked. What becomes of the monstrous philosophy that because God is an infinite Being sin against him deserves and will receive his infinite wrath?

God thinketh no evil; rejoiceth not in iniquity. He knows the evil in man that masquerades under forms of virtue, but He also knows the good in man that hides itself under his blunders and his ignorance. His inquisition is the inquisition of love. He searches and probes only that he may cure. In no phase of iniquity can he rejoice; not in its existence; not in its discovery; not in punishing it. The sin of his children is in every aspect of it a pain to the Father's heart. He looks on recreant humanity as Christ looked on denying Peter. He meets betraying humanity as Christ met betraying Judas, with the sorrowful greeting of wounded love, Friend, betrayest thou me with a kiss?

God trusteth all things; his faith in his children surpasses their confidence in themselves. God hopeth all things; he is infinitely hopeful, the God of all hope. God endureth all things, with a patience as infinite as his power, his wisdom, his love.

This is the New Testament outline of God: how it contrasts with such semi-pagan misreports as still find place in some modern theologies, and such cold and barren definitions as still offer themselves in some modern philosophies!

The Citizen a Trustee

An American in England during the Parliamentary election in 1892 was impressed by observing a greater stress there than here upon the principle that a citizen, in the exercise of his franchise as a voter, is a trustee for the public welfare. Addresses to the public by committees of prominent men, representing both the Established and the Free Churches, emphasized this principle. They urged citizens to look higher than personal interests and party affiliations in favor of candidates who could be depended on to carry forward the work of social reformation. The Archbishop of Canterbury also emphasized it in a form of prayer for use while the election was pending: "That all

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electors, remembering their vote to be a trust from Thee, may faithfully and wisely make choice of fit persons to serve in the Great Council of the Nation." This is a view with which the conscience of the average citizen needs to be very much more strongly impressed than it is at present.

A case came to our knowledge eight years ago in which this principle was acted on as it seldom is. The partners in an Eastern manufacturing firm were, all but one, strongly in favor of the candidate by whose success they thought their business interests would be promoted. The dissenting partner agreed with them in so thinking, but held that larger and national interests were involved, for the sake of which it was his duty as a citizen to support the other candidate. Such men are rare, but the great need of the country is that the majority of citizens should be such men.

Our courts sometimes find it necessary to enforce the law which forbids a trustee to employ his trust for his personal emolument. Each citizen is a trustee for his country, and his ballot is a part of his trust. To use that ballot as if it were a thing of private ownership to better one's business, or promote one's ambition, or conciliate favor to one's self, is simply the prostitution of a public trust to private ends, not essentially different from selling one's vote for five dollars.

When a question is submitted to a jury of twelve, the juror is held as committing a breach of trust who lets his vote be influenced by fear, or favor, or any self-interest whatever. In a National election the question is submitted to a jury of twelve million. Self-interest in any form is a consideration as illicit in this grand jury as in any petit jury.

After the Civil War the freedmen were granted the right of suffrage, as a means, it was said, of self-protection against the tyranny of their former masters. It was a low view to take, and experience demonstrated its illusiveness. All the evils of the "carpetbag" governments, and the retributive disorders which ensued, naturally flowed from this self-interest theory of the electoral franchise. To grant the franchise to the freedmen was indeed necessary, but not as an engine of self-interest; rather because the interest of a republican State requires that it shall not be divided into a class governing and a class governed.

The pulpits, if one may judge from press reports, are now showing interest in politics both in ways that are wise and ways that are otherwise. We would, therefore, emphasize the present opportunity and duty of inculcating, in place of some current non-moral ideas of citizenship, the true moral conception of it, for lack of which local, sectional, and private interests are far too influential in civic life for civic welfare. The triumph of the worst conceivable candidates at the polls, being but a temporary disaster, would be a far less evil than general acquiescence in the demoralizing theory that the ballot is the citizen's property rather than his trust, and belongs to him for what he can make of it for himself, and not for what he can do with it for his country.

A now antiquated school of political economy held that the selfishness of individuals might be trusted, if only allowed free play, to work out economic harmony and the general welfare. This fallacy, sufficiently discredited by the social stain that it created, has seriously vitiated our political life. Our social salvation depends on our working away from it to the truth embodied in the maxim of Marcus Aurelius: "What is not good for the swarm is not good for the bee." What is good for the swarm is the aim of the truly moral citizen. In the consciousness of a common life, a common interest, transcending all that is partial or personal, he considers himself in his political action a trustee for all parts and members of the civic community. So, a century ago, Elias Boudinot wrote: "I consider myself as much the representative of Massachusetts as of New Jersey, and nothing shall prevail on me to injure the interest of one more than the other." To inculcate this Christian idea of citizenship there is always urgent need, and in the present especially is the pulpit's royal opportunity.

The Commonwealth

XI.—The Invalid

It is not impossible that some readers of The Outlook will lay down the last of this series of articles discouraged by the perusal. Laid aside by old age or by some form of invalidism from active work, such a reader will say to himself: "For me in the Commonwealth there is no place. I am a hindrance, not a help. Forbidden to minister, living only to be ministered unto, the Master's motto is not for me. I must linger, useless to others, a burden to myself, till death, more merciful than life, comes to set me free from this imprisonment." Let the last word of this series, then, carry its message to the invalid. For the invalids also have their place of honor and render their service in the Commonwealth—a service requiring greater heroism than any labor requires.

The highest service one soul can render to another is to give to it some gift of life, and suffering is the door through which the highest life is given. To be is more than to do; and suffering is a better test of character than is activity. Let the weary invalid, laid aside by infirmity or old age, ask himself what was the climax of Christ's service; when he did most divinely minister to the world; in what did he give to it the greatest gift. It was in the hour when he was bound hand and foot to the cross, when he could not go on any errands of mercy, could not reach forth his hand in healing touch, could scarcely speak any continuous words of comfort or instruction. The cross is at once the emblem of Christ's greatest weakness and his greatest power. The hour of his most apparent limitation is the hour of his illimitable service, because the supreme revelation of his illimitable love. It is Christ crucified whom Paul declares to be the manifest wisdom and the manifest power of God. And this is because patient suffering is the greatest service which one can render the world.

Nor need this be what the theologians call vicarious suffering. It need not be in lieu of another in order to be on behalf of another. It is, indeed, one of the greatest problems in theology, and one concerning which the most devout and scholarly theologians differ, whether Christ suffered in lieu of the world, though it is not at all a question whether he suffered on its behalf. It is certain that Paul never declares that the Messiah suffered in the stead of sinners, though repeatedly declaring that he suffered on their behalf. Suffering, not ostentatiously courted, but patiently endured when imposed, is the greatest service because it is at once the greatest manifestation and the greatest bestowment of life.

Blessed is the home ministered to by a saintly invalid. She softens all life's asperities, evokes in young and old their most sacred sympathies, ministers to others by the gracious reception of their ministries, thus teaches them that it is more blessed to give than to receive—a lesson we learn only in giving, and best in giving sympathetically where there is no expectation of return—reveals the life of the spirit hidden from those who know only the life of

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abundant health and vigor, and thus spiritualizes the commonest experiences. To suffer patiently is to render the highest possible service to humanity.

The infirm, the helpless, the invalid, have their place and render their service in the Commonwealth—one requiring greater heroism and furnishing no less value than the most fruitful labor of the most diligent laborer. There are two persons in the complete home whose hands add nothing to its wealth, but whose presence is essential to its perfection: the babe and the aged grandfather or grandmother.

George Du Maurier

Close upon the death of William Morris comes that of George Du Maurier—men of widely different gifts of temperament and expression, but both endowed with that power of charm which our century, intent upon problems and beset with questionings, is supposed to have lost. The brilliant social satirist, to whom literary reputation and popularity came with a sudden and prodigal profusion as summer sometimes breaks in on the chilliness of a late spring, was not a profound moralist, a great ethical teacher, or a reformer using the forms of art to express deep and dominant convictions. He was, rather, a man of fine and delicate genius, of light and graceful touch, with the gift of sentiment and the genius of good fellowship. The sense of form so characteristic of the French mind was, so to speak, born with him as part of his inheritance from his ancestors in Brittany. In the years of his eager and imaginative youth he felt the charm of Belgium and the immense human interest of London. He studied at the Paris Sorbonne, and, against his will, at University College in London. His father tried to make a scientist of him, but he began too late; nature had already made him an artist. He was always sketching or drawing caricatures when chemistry ought to have been his portion. Upon the death of his father, in 1856, the future satirist and novelist promptly abandoned all pretense of scientific study and betook himself to art. He showed great promise, made rapid progress, was eager, ardent, and enthusiastic; his passion for life and his genius for friendship made him a strikingly attractive personality in those student days in Paris, the story of which was so long after told in the pages of "Trilby." It was a time of tireless work and of generous fellowship.

George Du Maurier

Presently the young student went from Paris to Antwerp, where he worked with such passionate eagerness that he lost the sight of one eye and seriously imperiled and impaired that of the other. After two years of enforced rest he tried his fortunes in London, and soon made his mark as a contributor to the pages of "Punch," the staff of which he joined on the death of Leech in 1864. His work showed from the start a distinction of style which rapidly brought the young draughtsman and satirist reputation and friends. To his skillful pencil and to that of Sir John Tenniel "Punch" largely owes the great success of the last twenty-five years. There was an element of sameness in Du Maurier's types, but this lack of inventiveness was more than compensated by the grace and elegance of his workmanship and the refinement and skill of his characterization. He was not only an artist of satirical gift who saw with clear eyes the social pretension and foibles of his time, but he was also, like Thackeray, pre-eminently a gentleman, with a sense of the higher refinements and of the innate integrity of true gentle-breeding. His stroke was quiet, but it was very effective; his humor was never broad or coarse, but its satirical edge was the keener for the fine tempering of the blade. So clear was his perception of social weaknesses and so admirable was his workmanship that he may be said to have created characters with his pencil no less than with his pen; and Sir Georgius Midas, the Ponsonby de Tomkynses, Maudle, Postlethwaite, and the deans and curates and bishops who for many years delighted the readers of "Punch," are as highly individualized as Trilby, Little Billee, or Peter Ibbetson.

The story which bears the name of "Peter Ibbetson" appeared in 1891, and took the world by surprise. It was distinctly original; there was a charming freshness of feeling and style in it; there was also notable delicacy and refinement, and that pervasive air of good-breeding which was very winning after such constant exploitation of the vulgar, the gross, and the vile in fiction. Then came "Trilby," and, like Byron, Du Maurier awoke to find himself famous. The story was one to disarm criticism; the enchantment of youth was on its pages; the irresponsibility of Bohemia was in its characters; it was easy, familiar, unliterary, conversational in style; it was tender, affectionate, and overflowing with sentiment. After so many novels of tendency, so much photographic reproduction of hard social conditions, so much depression and pessimism, here was a story which made people recall the generosities and enthusiasms of youth. That its psychology was weak, its moral emphasis uncertain, its style careless, were forgotten in the pleasure of once more feeling the charm of a manner at once gracious and familiar, of a story at once pathetic and full of exuberant life.

The story was not so fine as its predecessor, nor as "The Martian" promises to be; but its indefinable charm was felt even by those who inwardly protested against it. That charm was not a matter of accident; it was partially a matter of temperament; but it was still more a matter of training. Men in middle life do not suddenly disclose power of expression of a high order without previous training. Du Maurier had not, it is true, written novels, but he had observed, studied, meditated; he was a master of delicate characterization; and he had educated himself, above all, by writing those brief conversations which interpreted his drawings and in which complete stories were constantly hinted. Fame came to him suddenly, but it was honestly won by the hard and patient work of a quarter of a century. Du Maurier was not a great writer, but he had the charm which wins; above all, he had a touch of that idealism which appeals especially to those who have not forgotten the generous impulses of youth.

The Outlook Vacation Fund

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Social Feeling in Great Britain

By George E. Hooker
Of Hull House, Chicago

THE social awakening which is manifest throughout Christendom has perhaps nowhere achieved so much that is creditable in the way of legislation, and so many practical and admirable results in public administration, as in Great Britain. If the American asks why this development has gone on so much faster in that country than in his own, it must be replied that, in addition to racial and geographical contrasts, there are certain even more important causes for this fact which are inherent in the dispositions of the two peoples.

Comparing the British people with those of the United States, possibly the most striking difference is the far greater consciousness of social responsibility felt by the well-to-do of the one nation than by the well-to-do of the other. Added to this consciousness of responsibility is a spirit of venture, a disposition to deal boldly with conditions, a confidence in the native ability, not only to experiment, but to do new things successfully, and a willingness to take risks and bear loss, if need be, in the attempt. Still more, there is a feeling, not only of pride, but of confident enthusiasm toward the public life of the people there which is wanting here. The ideal of a nobler State is constantly appealing to the popular mind of Britain, while such aspirations here are more apt to be tabooed as visionary and shunned as impracticable. To that social care, to that venture, and to that idealism it is that the remarkable series of social advances which Great Britain has been working out through the machinery of government during the last thirty years is due.

Designed as these measures have chiefly been to strengthen the weaker and to defend them from the stronger, they have proceeded in the main along four lines.

First, there has been an endeavor to improve the equipment of the less fortunate individual, and to send him forth into the struggle of life more adequately furnished in the matter of personal rights and privileges, and thus more nearly on an equality with the favored ones. To achieve this end so far as educational equality goes, the modern public-school policy, though inaugurated only twenty-five years ago, has been pushed so vigorously that the number of children of school age recently alleged to be out of school in London for lack of school accommodation was less than the number alleged to be out of school for the same reason in our own metropolis, of less than half the size. To promote equality in industrial relations, the statute-books were finally cleared in 1875 of the last vestiges of those anti-combination laws which, in varying degrees of restraint and severity, had for nearly two centuries been enforced, not against masters, but against their men, and thus been used to oppress the wage-earner. To enhance financial equality, taxation has become a question not only for radical discussion but for radical legislation. The taxation of incomes has long been established, and the radical progressive inheritance tax of Sir William Harcourt's '94 Budget now requires from every million-pound estate probated eighty thousand pounds for the public treasury.

That these measures are at all adequate to the situation can, of course, not be asserted by any one with a touch of idealism or of democratic faith who looks at the actual conditions. That any real approach to political equality or educational equality or industrial equality is possible, except on some basis of approximate economic equality, is also too obvious to need argument. Nevertheless, the remedial measures recited above are significant as indicating an increased sensitiveness to the idea of equality, and a social spirit really alive and actually dealing with the social problem.

The second line of advance has consisted of a serious invasion of the domain of private contract. It is due to a sense of social justice that very significant limitations have been laid upon the law that every man in possession shall be free to make such terms with his tenant or employee as circumstances may enable him to exact. Of this higher ethics, the most striking instance has been the land legislation for Ireland, by reason of which the rent in that island, for two-thirds of the agricultural tenancies, is fixed, not by agreement between landlord and tenant, but by a public land commission; while in the case of the other third the standard thus set dominates. Furthermore, by the famous Parish Councils Bill, which went into effect in '94, landless working people in English country districts who desire from one to four acres of neighboring land for cultivation and pasturage may, if the owner declines to rent it or demands unsatisfactory terms, invoke the assistance of the popularly elected Parish Council, and that body may institute proceedings to have possession delivered to the individual at a rent fixed by arbitration. Again, freedom of contract has been radically interfered with in behalf of the worker by the ever-progressing factory legislation, requiring, as it does, the guarding of machinery, the provision of proper sanitary conditions, the abolition of truck stores, the regulation of dangerous employments, and more and more rigid restriction of the hours of labor for women and children.

Sometimes current feeling is indicated as truthfully by proposed legislation which fails as by that which passes. There is, accordingly, not a little significance in the career of two particular measures long agitated but not yet enacted, which propose still more radical limitations upon so-called freedom of contract—viz., the Miners' Eight Hours Bill and the Employers' Liability Bill. The former, proposing to reduce the working day of all miners to eight hours "from bank to bank," has been repeatedly demanded by annual Trade-Union Congresses. Having reached the second reading by a good majority at one or more previous sessions of the House of Commons, it practically came within five votes of being agreed to by that body in the summer of '94. Certainly it seems likely to become law before many years. The Employers' Liability Bill proposed to abolish the common-law doctrine of Common Employment, and provided that, in case of accident to a workman, he or his representatives could recover from his employer, notwithstanding the fact that the accident might have been due to the fault of a fellow-workman; the theory being that every business should pay its own expenses, and that, when men were injured in the course of a particular business (except for their own fault) the business itself should pay the damage, and not leave the crippled worker or his bereaved family a charge upon public or private charity. This bill thrice passed the Commons and was thrice sent down from the Upper House with Lord Dudley's fatal contracting-out amendment, giving the workman and his employer power to avoid the law by agreement. The amendment was consistently rejected, however, and the emasculated bill was finally discharged on motion of Mr. Gladstone, whose notable speech at the time was the last in his public career. Thereupon a monster demonstration against the House of Lords was immediately organized by the trade-unions of the country, and participated in by about a quarter of a million of people in Hyde Park, London. This bill, too, seems likely to become law before very long.

Thirdly, social feeling has expressed itself in the public provision of certain great commercial necessities for the use of the people. About twenty-five years ago the telegraph system was taken in hand by the Government, reorganized, and greatly extended, with the result that the average cost of messages, long and short, throughout the United Kingdom in 1894 was fifteen cents, the rate being uniform for all distances. The corresponding popular need for cheap and efficient express facilities has been met by the Parcels Post, and the need of the wage-earner and petty tradesman for a convenient, safe, and interest-paying place of deposit, by the Postal Savings Bank. A maximum

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railway passenger rate of two cents a mile, for at least one class, has been fixed for the whole country, and freight rates are likewise efficiently regulated. The great popular requirements thus, for mail, express, telegraph, savings-bank, and transit facilities, have been directly dealt with and met by these bold expedients.

Municipal government, however, affords the fourth, and on the whole the most conspicuous, exhibition of social impulse and adventure.

To start with, the very efficiency and purity which characterize government in British cities, and which are so much lauded and coveted in this country just now, are to be noted as distinct evidences of active social feeling in the nation. The man of individualistic, of unsocial spirit, looks upon public office as a prize to be won or a burden to be avoided. Hence he practices or permits corruption. The man of social conscience regards public office as an opportunity for serving his fellows, an opportunity which he should accept when called upon, and which he should never indolently allow others to betray.

Social feeling has, furthermore, been expressing itself in the urban communities of Great Britain in a rich variety of municipal enterprises. As to what these enterprises are, press and platform descriptions, as well as personal inspection, have made inquiring Americans quite familiar. To the social motive, however, which lies back of them, and the social policy which is beginning to emerge through them, less attention has been given. Taken as a whole, these varied undertakings must be interpreted as looking toward nothing less than this—viz., the establishment by the city of a minimum standard of life for its citizens. That such an object has hardly been held as an avowed or conscious aim is no plainer than the resulting fact that the expedients resorted to have been fragmentary and altogether insufficient for that end. That the aim itself, however, is slowly and certainly becoming defined can scarcely escape the watchful eye which looks back over the rapid development of a generation. No other aim sums up the varied items of that development.

Thus, the public system of free education, the more generous provision of parks and playgrounds, the city bands discoursing music therein in summer, the Town Hall recitals by the municipal organist in winter, the bath-houses and wash-houses, the admirable underground lavatories, the excellent hospitals—to which people do not dread to go—the municipal plants for distributing water, light, and hydraulic power, the street railway tracks owned by many cities, the entire systems owned and operated by others, including Glasgow's (which is the best administered in the Kingdom), the labor policy of the London County Council and other municipal bodies, and the more or less extensive enterprises of all British cities of size in building houses for the people to live in, as well as the daily and nightly visitations of the sanitary inspector to correct domestic conditions which are palpably unwholesome—these are all items in a municipal policy into which social feeling seems steadily to be crystallizing, the policy of establishing for the inhabitants of the city a possible or a compulsory minimum concerning more and more of the necessities and amenities of life.

Of all these innovations, perhaps the most advanced and significant are the labor policy and the housing enterprises just referred to.

The former, which, though not confined to the London County Council, has come to be chiefly associated with that body, involves three items: (1) That the wages, hours, and conditions of the employees of the Council shall not fall below those "in practice obtained" by trade-unions from leading firms in the district. (2) That in the case of all public work done by contract, the contractor shall observe these same wages, hours, and conditions. (3) To facilitate the proper treatment of employees, and much more to save for the people, as a whole, the contractor's profit, as well as to secure to them superior execution of work, the famous Works Department of the Council has been organized, and has been applying and extending the policy of direct employment, whereby a considerable fraction of the Council's public construction and repair is now done by day's labor, under superintendents, instead of by contract. The advanced social purpose which prompts these extensions of the public arm, to help fix a high standard of employment in the district, and to secure the best possible service for the people, even though private business and profit-making be displaced, is less a concession to trade-union demands than it is the expression of a positive municipal policy; and while the commercial success of the Works Department is its justification or excuse to a great number of people, yet its vital and permanent motive is to lift up the standard of life for the workers and the standard of accommodation for the people.

Still more significant in this line than this labor policy is the part which British cities have taken in providing shelter for their citizens. Glasgow and London are to the front in these enterprises. Both have, in the first place, low-priced hotels or common lodging-houses. London has one and Glasgow has seven for single persons, besides a newly opened "Family Home" for single parents with children. These institutions not only pay financially, but, particularly in the latter city, they have actually had the effect of starving out the wretched "doss-houses" of other days, and of forcing up the general character of practically all the common lodging-houses of the city very nearly to their own grade. In the second place, both these cities have gone extensively into the matter of building dwelling-houses for their inhabitants. Active operations have for several years been going on, as a result of which the one city will shortly be landlord of four or five thousand people, and the other of twice as many.

As these experiments demonstrate, social feeling in Great Britain is pervasive, expectant, and determined. While its real quality is manifest in this constructive work of government, back of that is its freer hope and its aggressive advocacy among the people. Its more cautious faith is wrought into legislation and institutions, but its larger faith, summoned forth by Carlyle and Ruskin, is championed through the land by the omnipresent penny pamphlet, by the leaders and the press of Labor, by the phenomenal success of the great co-operative movement, by plucky orators in open square and park, by drawing-room conferences, by party platforms, by men conspicuous in government, by rapidly multiplying and reliable books, by social settlement residents, and by a small but powerful section of the Church.

The faith thus proclaimed is full of enthusiasm and full of confidence. Changing ministries do not discourage it. It is not only optimistic in general, but it is optimistic respecting the British nation. Its optimism, too, is nowhere so sturdy as among the workers themselves. Despite their countless reverses and divisions through a long and struggling past, they hold an indomitable hope—a hope which it is an exhilaration to encounter. The confidence of this social faith is its sign of vitality, while its successful experiments and wide permeation of thought seem to be its assurance of progress to come.

The Unseen Ships

By Clarence Urmy

Through seas more vast than those of earth,
  Blown straight by heavenly wind,
They sail with freight of priceless worth,
  These merchantmen of mind!

In alien zones, through sun and cloud,
  With varied cargoes fraught,
What intercourse and traffic crowd
  The argosies of thought!

O happy they who walk the strand
  Whereon those billows roll,
Whose ports, by right divine, command
  The commerce of the soul!

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Love's Law and Love's Prophecy

By Lyman Abbott [1]

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.—Mark xii., 29, 30.

In study we pursue undiscovered truth. In meditation, by reflection upon truth which is old and familiar, we endeavor to make it our own. I ask you this morning to reflect upon an old and familiar truth and endeavor to make it your own.

"Thou shalt love the Lord thy God with all thy heart"—that is, with all the strength of thine emotional nature: all the affections that go out from mother to child—from child to mother—from husband to wife—from wife to husband—from friend to friend—from patriot to country—from churchman to his church—from villager to his neighborhood, are to lead on and up to a love uniting all in a supreme love for God. With all our soul; that is, with all our life: our love is not to exhaust itself in songs and prayers, but is to be the inspiration of all our activities. With all our mind: it is to be rational, and quicken us in all our rational life, make us the freest of free thinkers; for love never paralyzes—it is fear that paralyzes; love inspires; we shall think more clearly, think more profoundly, think more thoroughly, think more courageously, if we have love for God. With all our strength: this love is not to fall into mere sentimentalism; it is to make us strong to go where temptation is, and to be "heroes in the strife" of life.

This ideal thus put before us is not an impossible ideal. In fragmentary ways it has all been illustrated in human lives. There is no love of literature like the literature of love toward God. There are no such love-songs as those written by the hearts which feel God's love and love him. There are saints—you know them—who have loved God with all their hearts and with all their lives. There is scarcely a man or woman in this congregation, or a child, who does not know some saintly man, or saintly woman, whose whole life is pervaded and inspired and radiated by love to God. Perhaps she has been unknown. Generally such saints are unknown. Perhaps she has lived a quiet, retired life. Perhaps she has lain much of her time on a bed of sickness. Perhaps she has not thought herself to be of any use in the world. But, like the star that shines steadily on, whether there are clouds and storms or not, her life has been always luminous with the love of God. And the world has had men who have loved God with all their minds. Men from the time of Plato down to the present time have been stirred to larger and deeper thoughts because they have desired to find out who this great Unknown is. The greatest thinking in the world has not been done to furnish us with material comforts; it has not been done by men in the competitions of trade wrestling with one another: the greatest, the profoundest thinking has been done by men who have been inspired by this great quest after God, longing to know something more of Him who is above us and beneath us and about us and within us, and men who loved Him with all their strength. There has been no such strength in the world as that witnessed in those who have been inspired by God, the martyrs who have gone to torture and to death, not merely patiently enduring, but rejoicing to suffer, because in suffering they could express their love to God, and through suffering they could learn God's love to them. The deepest emotions, the noblest lives, the highest thoughts, the strongest natures, have had for their inspiration love for God.

There are three ways in which we may look at this text, and I ask you to look at it in those three ways. In the first place, we may understand it to be an expression of what God wills. "I will," he says, "that my children should love me." The first desire of God is for the love of his children. The first purpose of God is the purpose so to administer in life that when he is through and we understand what he has been doing we shall love him with a strong, vital, intelligent love. A prince says to himself: "This shall be the secret of my administration—I will so carry on my government that my people shall love me; and if they do not understand me now, when I am gone and other generations arise they shall look back on my memory with love." Is there any higher, nobler desire than that? A father says to himself: "I will so administer my home that my children shall love me; it will require that I shall inflict punishment on them sometimes; but I will so administer my home that when they get away from home and look back through the intervening years they shall say, 'Father loved me, and I love my father.'" Is there a higher paternal ambition than that? This is what this text tells us is God's ambition. The one thing he desires from his children is love. It is not adoration; not mere worship; not mere singing hymns or praying prayers. He tells us over and over again, through his prophets, that these services are revolting to him, unless they are the expression of a true love. Not gifts—he has enough; not service—he does not need men to work for him: the love of his children is what he wants. The great commandment to him, the first law of his being, as it is the first law of ours, is love. "Whom he did foreknow he did predestinate to be conformed to the image of his Son, *that he might be the first-born among many brethren.*" That is the secret of his purpose. He has one Son who loves him with all his heart and soul and strength. That is not enough. He wants a family of such children. The one purpose that animates him in all the ministry of his life is this: that he may so inspire us, children of men, that we shall love him as Christ loved him and serve him out of a spontaneous heart of love, not from fear of punishment or hope of reward.

This is the end of all his laws. "Thou shalt not kill"—"Thou shalt not steal"—"Thou shalt not commit adultery"—"Thou shalt not covet"—"Thou shalt not bear false witness"—why does he say these things to us? Because these are the things which make men miserable. He is not impoverished by our stealing, nor injured by our killing. We are the ones who suffer. His love for his children is the inspiration of his laws. This is the secret of his gifts. It is for this he bids the heavens rain and the dew distill; for this that he brings up the springing grass and wheat; for this he makes the earth bear richly for us; and for this he takes the gifts away, when he finds our hearts set on the things and forgetting the Giver. It is for this that, in such a time as this, he makes us fear lest our material prosperities will take wings and flee away from us, that we may learn there is One who never does take wings and never does flee away, and may put our thoughts on him and give our love to him. For this he sends us the joys of life, and for this he sends us the sorrows. For he seeks not a temporary and selfish love, if I may so express myself, but an enduring and immortal love. Two girls grow up in different homes. The one mother so loves her child that she never puts a burden on her, never lets her wrestle with a problem, always explains her lessons, always takes away her difficulties. The other mother so loves her child that she allows her to take her share of the burdens of life; her problems in school she bids her wrestle with. By and by these two girls room together in college. The one girl has hard work to get along, and is dropped from her class; the other girl goes on steadily climbing her way upward. These two girls compare notes, and one says, "I had a mother preparing me for the future." The other says, "I wish I had had such a mother." This is what God is doing. He is preparing us for the future, and when we would shrink back he does not shrink. It is not because he does not love us, but because he loves us with a wiser, stronger love than we in our ignorant selfishness can comprehend. When God says, Thou shalt love, this is first what he means: The one central object of all my dealing with my children is that they may love me.

In the second place, we may look at this text as the statement of a great natural law. All God's laws are natural laws. So when God says, Thou shalt love me, my child, what he says is this: To love me is consonant with your nature; that is what you are made for, it is for that you are equipped. It is the law of a man's body that he

[1] Sermon preached at Plymouth Church, Brooklyn, N. Y., October 4, 1896. Reported by Henry Winans and revised by the author.

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should stand erect on his feet; if he does not, but grovels on hands and feet like a quadruped, we say of him that he is an unnatural man. It is the law of a man's nature that he should think, that he should be able to make intelligent comparisons and draw conclusions from premises, and if he cannot we say he is an idiot. What does that mean? It means that he is peculiar, different from other folks, built not according to the laws of human nature. It is according to these laws that men should be moral in their dealings one toward another; that, for example, a mother should love her child; and if she does not, if she is indifferent to it, disregards it, is cruel to it, we say she is an unnatural mother. It is according to these laws that a husband should love his wife. If he does not, if he is cruel and brutal, if he beats her, we say he is an unnatural husband. And it is according to the laws of human nature that men should love their God. This love for God is not the peculiar and exceptional mark of a peculiar and exceptional genus. God made men that they might love him. When he says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," what he says is this: "If you do not love God, you are something less than you were meant to be."

Do you love God? If you do not, it is for one of two reasons: Either you do not know him, or else you are an unnatural man. The world is full of men who do not know him. It is in vain for the preacher to say, Thou shalt love the Lord thy God, and then depict a God who is cruel, harsh, merciless, tyrannical, self-seeking. It is in vain to say to men, Thou shalt love the Lord thy God, and then represent a God who delights in the torments of his children. You cannot love that which is unlovely. But if you know God, if you have read the story of his life as it is written in the biography of Jesus of Nazareth, if you have come to understand anything of his patience, his long-suffering, his gentleness, his endurance, his strength—the father love, the mother love, the husband love, all mingled in one great Divine love—and then you do not love him, what can you say of yourself except that you are an unnatural man? Love—God's love!—all life seems to me, from the beginning to the end, to be teaching this. Not teaching us wisdom, not teaching us power, except the wisdom and the power there is in love. The babe whispers love to the mother. The child speaks love to the friend in school with clasped hands. The maiden utters love out of her suffused eyes as she looks into the eyes of the young man to whom she plights her troth. The mother speaks love to the babe that lies in her arms. Love sings at our wedding feast; love comforts us at our funeral. Love rings the wedding chime, and sounds in the funeral knell. We love while our children are about us, and just as soon as we have learned to love with largeness of love, then life takes the son and the daughter away from us and carries them off into some far country. And we still love the unseen in memory and in hope—love with expectation of folding them in our arms again. Finally death comes and takes them from us altogether. Yet still we love—love not merely the memory of the past, love not merely the hope of the future, love the one who is dead but has not gone, and try in vain to make ourselves hear the voice that never speaks and see the form that never comes back. But, though we see not, still we love. And so God is saying from the cradle, from the school-room, from the wedding feast, from the funeral, from child love, from mother love, that love is not sensual, that we love what the eye cannot see nor the ear hear; that the unseen can be loved, and God can be loved although unseen.

In the third place, you may take this text as a prophecy. It is the law of God's being, the one thing he desires, to make his children love him. It is the law of our own nature, the first law, the fundamental law. But it is also prophecy. "Thou shalt love the Lord thy God." All God's commands are promises and prophecies. When he says in the days of creation, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing upon the earth," it is not that Adam is to put his hand upon the lightning, and upon fire and water, and control electricity and steam. What he says is this: "You can learn to do it; this globe is yours; I put it in your hands; by and by you will have supreme mastery over it and in it." The command is also a prophecy and a promise. So when he says, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength," it is as if he said, I know you do not understand me now and do not so love me now, but you are going to love me. I know that you have hid yourself in fear from me, as did Adam in the Garden; but I also know that I at last will succeed. As a teacher comes into a lawless school of untaught and ungovernable children, and, after the first day's experience of insult and disobedience and anarchy, says to herself as she goes to her home, You shall all love me before the term is over; I can succeed and I will, so God says to us: When I have completed my work, selfish, indifferent, disobedient as you are now, you shall at last love me; I can and I will conquer. So He comes as the woman comes sweeping in the dust for the coin, as the shepherd goes into the wilderness seeking for the sheep which has strayed away, as the father goes out to meet the boy who is returning to him. So He comes, seeking our love and saying to himself, "It shall be; I will accomplish it—at last—at last." The time is coming when we shall know Him even as we are known, when we shall see Him face to face, when we shall wonder at our ignorance, and still more at our unnatural coldness, and shall love Him with all our hearts, and with all our soul, and with all our life, and with all our mind, and with all our strength.

One Woman's Work

By Helen Norton

In the British Museum at London, and in the Natural History Rooms at Central Park, New York, also in the Smithsonian Institution at Washington, may be seen large cases of birds and other small animals set in their natural environment of trees, rushes, prairies, or river-banks. The robin is at home in a fresh green apple-tree, amid blossoms and bursting buds, delightfully true to nature and lacking only the spring perfume to make them seem real; the sandpiper guards his rough nest on the beach; the thrush hovers near his dainty home in the midst of last year's grass, through which new shoots are stealing up; and seagulls are shown in their rock homes, while sedges and grasses by the riverside indicate the surroundings of the angler's sport, the trout or sturgeon or brilliant salmon being displayed in a fisherman's basket. Thus placed, the specimens have great value to the student and to all lovers of nature.

The inventor and executor of this fine and beautiful work which is rapidly increasing in popularity for museums and private collections, is a middle-aged English woman, known at home as Miss Mintorn, of the celebrated Mintorn family of modelers, and in America by her married name, Mrs. E. S. Mogridge. The story of her life and the evolution of her invention are as romantic as a chapter from one of Mrs. Oliphant's novels, to which, indeed, they bear some resemblance. The story begins with the life of Miss Mintorn's mother, the young daughter of a wealthy old Gloucestershire family living at Wych Court, the ancestral home. A poor but gifted miniature-painter in the neighborhood, who was permitted to copy pictures in the great art gallery of the Court, rashly fell in love with the delicate young daughter, and the two were married in the face of strong family opposition. After a few happy years the husband was stricken with paralysis, and the young wife, looking about for some means of support for herself and little family, began to turn to advantage her knowledge of making wax flowers. Her deft fingers and exquisite taste, supplemented by the teaching of the invalid husband, soon brought abundant patronage and appreciation. She was the first woman to attempt making a livelihood by the art. The children, the youngest of whom was Miss Mintorn, then a child of six, aided their mother by bringing ferns and

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flowers from the woods for copying, and readily acquired the art which she rapidly developed.

Mrs. Mintorn invented a fine kind of wax preparation of such delicacy that it was difficult to detect the wax flowers from the real. At the first grand banquet given for Queen Victoria in London, after her coronation, Mrs. Mintorn had an order to furnish flowers for decoration. In front of the Queen's plate was placed a great salver of gold, the gift of King Charles to Nell Gwynn, and on the broad gold border was laid a wreath of tiny flowers modeled by the little Mintorn daughter, now Mrs. Mogridge. The Queen took up one of the dainty roses to inhale its perfume, and when she discovered the deception, sent for the Mintorns and gave them the title of "Modelers to the Queen."

A year later the mother died, leaving the care of the family of four children, the youngest a baby and the oldest a lad of thirteen, with the invalid father, to the youthful modelers. They took up the burden bravely, inspired by the mother's example, and the eldest continued giving lessons as his mother had done.

The sister's work proved unusually delicate and pleasing, and helped to raise the family name into prominence. At a London Exposition a case of birds mounted amid their natural surroundings attracted the attention of a scientific gentleman connected with the British Museum. He sent for Miss Mintorn and asked, "Can you not invent some material more durable than wax in which to embody your ideas?"

The result was the making of the "Mintorn Art Fabric," a preparation of chemicals and wax applied to silk lisse, which may be molded and worked with perfect ease, and when cut on the bias furnishes the best possible edge for long, waving leaves. It is as durable as canvas, and is not affected by heat and cold. By means of oil paint it is made to assume any desired color, and when I visited Mrs. Mogridge in her studio, she was perfecting a cluster of wild iris with such delicacy and beauty of color and texture that it was almost impossible to distinguish it from the real flowers.

In preparing the home of a bird, Mrs. Mogridge first obtains, if possible, a branch of a tree containing a good nest. This she strips of its outer bark, and allows the branch to dry and shrink as much as it will. The leaves and leaf-buds are taken off, and a half-dozen or more of differing shape and size are molded in plaster of Paris, and from these molds are prepared leaves of the Art Fabric, carefully colored according to nature. On the dry branch are wrapped delicate sheets of fabric, colored brown or green, until a plump branch of the original size is secured, and to this are attached the various shapes and sizes of green leaves. The buds and blossoms are, of course, wrought and colored by themselves according to the modeler's taste, no molds being taken for them. The original nest manufactured by the bird is preserved in its own place, and eggs are collected for it, while a taxidermist supplies the birds.

The process is apparently very simple, but in execution great taste and skill are required in order to prepare a faithful imitation of the natural trees and flowers. Mrs. Mogridge studies the habits of the birds, their time of nesting, etc., and arranges her foliage and other accessories according to the season to be represented. The home of the thrush, for example, is built before new grass has quite driven out the trace of that of last season.

Mrs. Mogridge's first large commission came, as has been stated, from the British Museum. Here she has over one hundred handsome cases of native birds, song, game, and sea birds. One large piece of gulls from the Orkney Islands shows many strange and curious sea plants, in particular the brilliant yellow sea-poppy.

In connection with her only surviving brother, Mrs. Mogridge prepared several cases of the food-plants of the United States, together with their insect destroyers and traces of their devastations, for the Government at Washington, which were exhibited at the World's Fair and are now at the Smithsonian Institution. For this purpose the Government sent Mr. Mintorn to Louisiana, where he carefully studied the growth and the destruction of the cotton-plant by the boll-worm.

For the past five years Mrs. Mogridge has been employed in arranging cases of birds and other small animals for the Natural History Museum at Central Park, New York, the expense being borne by the late Mrs. Robert L. Stuart. Over forty cases, together with many scattered exhibits, testify here to the beauty and excellence of her workmanship. Among the birds represented, all beautifully housed among the trees or shrubs in which they build their nests, are the scarlet tanager, the red-eyed and the white-eyed vireos, the cardinal-bird, several varieties of sparrows, the oven-bird, bluebird, wood-thrush, catbird, brown thrasher, and the rose-breasted grosbeak.

In addition to this collection of birds, Mrs. Mogridge also prepared a large collection of insects which destroy American trees, and traces of their ravages, for the Morris K. Jesup collection of native woods in the Museum.

The largest piece of work yet undertaken by the Mintorns is soon to be placed on exhibition at the Natural History Rooms in Central Park. In it is represented a broad prairie on which are growing prairie grasses and flowers, and in the midst a herd of buffaloes is grazing.

In a recently published English work on "Artistic and Scientific Taxidermy and Modeling" there is an extended notice of the work of the Mintorn family.

At present Mrs. Mogridge is preparing several cases of birds for the new Art Museum in Springfield, Massachusetts, the expense being borne by a liberal citizen, Mr. Gurdon Bill.

Aunt Clementine's Old Days

By Mary T. Earle

It was evening, and the family had just finished prayers. There was no one left of the family in these years except the Squire kneeling by the big Bible and Aunt Clementine bowing her turbaned head over a chair near the shadowy doorway. The lamp on the table beside the Squire was flaring a little, and as Aunt Clementine scrambled to her feet she saw it and trotted across to turn it down.

"When I gits ole," she said abruptly, while the Squire was rising, "I wants you to come in sometimes to little Clementine's, where I'll be sittin' in de chimbley corner, an' I wants you, please, sir, to kneel right down an' pray me dat same prayer. Dere isn't no minister, white or cullud. dat can pray any such a prayer as dat. I'se had it on my min' to ax you evah since I first comed hyar an' you prayed it, jes' like you prayed it evah since."

The Squire took his glasses off and polished them. When they were finished, he rubbed his handkerchief across the high dome of his head. It had never occurred to him before that he prayed in just the same words every night. "Why, certainly, Aunt Clementine, certainly," he assented in a puzzled tone. It was passing through his mind that he might just as well read a prayer from a book, and that was a custom which he had been brought up to abhor. Then his eyes cleared. The great changelessness of our human needs rose before him, justifying the grand and changeless phraseology of his appeal. He did not go far enough to question if it justified the book as well; he was telling himself, "It is not repetition, it is inspiration, always the same inspiration—if I did not feel it I should be given other words." He reached behind him, tucking his handkerchief into the pocket of his long-tailed coat and smiling benignantly at Aunt Clementine. "So you expect to live with that niece who has just come North, do you, when you are—er—unable to work any longer?" he said.

He could not have brought himself to say, "When you are old," for Aunt Clementine was already unmistakably old, although her vigor promised to last a long time, he hoped. The Squire depended on Aunt Clementine, and had gradually accustomed himself to all her ways until they seemed the only ways in which a household could find comfort. He tried not to show how much it troubled him to look forward to the time of her outworn strength, and

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he would gladly have arranged to have her cared for in the house, but Aunt Clementine had other cherished plans.

She stood across from him with her gnarled hands resting on the table and a look of unusual softness wrinkling the parchment of her face. Even the crusty indrawing of her chin was gone. The Squire had known her a good many years, but it was new to him to see her bespeaking prayers for herself instead of admonishing others.

"Yes, sir, thank you, sir," she answered, bobbing him a courtesy which stopped half way to grace because a rheumatic joint debarred it—"yes, sir, I've allus calculated on spendin' my las' days with little Clementine. You see, de way I allus studied it out, bringing up chillun is jes' like keepin' an insurance policy—dey pays you back in de end; an' so when I los' all of my own I was powahful glad to have my sister give me one o' hern. She was allus such a great, fine, vig'rous child dat it was a rale enjoyment to try to git enough for her to eat an' to watch her bustin' through her clo'es, an' whenever she settled down kin' o' weighty on my min' or my strength, I jes' tole myse'f, 'Doan' you shirk out'n you' bes' endeavors for dat chile, an' when you're old it'll be tuhn about an' she'll be wukkin' for you.'" The old woman's eyes wandered past the Squire, and her Arab face softened into still more unwonted gentleness. "You ain't seed my little Clementine yit," she said—"such a great stroppin' fine woman as she has growed to be. An' she allus says the same thing as I does. 'Tuhn about is fair play, Aunty,' she says. 'You've wukked for me, an' when you'se ole I'se sho'ly goin' to wuk for you.' You ain't nevah lived in de Souf, Squire, an' you doan' know how ole niggers takes deir ease. An' I'll do de same when I gits ole. I'll jes live with little Clementine an' sit by her chimbley, with nuffin in de worl' to do but move de ihons back an' fo'th to keep 'em hot so'st little Clementine won't lose no time, an' between movin' 'em I'se jes' as likely as not to doze off in de chair—my, my, but sometimes when I gits tired I gits to studyin' about it, an' I straitches out my feet, an' I can jes' feel de crinklin' of de heat about my knees. I tell you, Squire, I'se plumb glad I had de sense to put my earnin's into a chile, 'stid of any sort of insurance dat doan' begin to pay you back till after you is daid."

The Squire's eyes wandered about the room seeking all the faces which death and life had taken from him. "You are right, Aunt Clementine," he said, wistfully; "the best of all insurance is some younger person's love. Good-night," he added, lifting the lamp as a signal; and the old woman said good-night.

The next morning when he came down to breakfast the Squire found Aunt Clementine wearing a white handkerchief tied beneath her turban and around her forehead. He knew that handkerchief well. Sometimes it meant that its wearer had headache, and sometimes it was a badge declaring increased rheumatic trouble or general misery, but it always signified that Aunt Clementine was approachable and open to kindly offices. "Headache, Aunt Clementine?" he asked.

"Yes, sir," said Aunt Clementine, and as she turned toward him he saw that her eyes had a glaze of pain. "I'se got headache an' bonesache an' feetache, an' a sort er triflin' feelin' 'bout de chest. I seems to be a-peterin' out all roun'." The corners of her mouth sank, as if her world felt heavy on her shoulders. "De batter-cakes feels it," she added, hopelessly; "dey isn't noways up to de mahk, but you mus' escuse 'em, please, sir, dis mawnin', Squire."

"You're mistaken about them—they're fine," said the Squire, eying them cordially; "don't you suppose I know the color of a good cake? But I'll tell you what's the trouble with you, Aunt Clementine: you're feeling the hot weather; and I'm going to hire the washing done out of the house for a while and let you pick up strength."

Aunt Clementine set down the plate of batter-cakes with a sharp motion. "Does you think I'se gittin' too ole?" she demanded, with a tremor in her voice. Her cramped fingers locked themselves together before her, and she stared down at the Squire with a fierce beseeching in her eyes. "I grumbles an' scolds an' goes a-pokin' 'bout my wuk jes' like I was sick sometimes," she went on, eagerly, "jes' because I'se a ole fool dat was made too much of an' spiled in de raisin'—nevah had to nose right into de pan with de oddah little pickaninnies, like a little drove o' shoats—no, sir; dey thought I was smaht, an' dey made of me, an' I got uster bein' muched an' noticed, so dat I keeps a-wantin' it now dat I is growed. But I ain't ole yit, Squire, an', what's mo', I ain't de sort to hang triflin' roun' in nobody's kitchen aftah my wukkin' days is past. No, sir; I'se jes' goin' to lay by an' take my ease like yaller corn dat's cut an' stacked in de field 'fore it's hauled away an' shucked an' measured out for jedgment"—her voice quivered again—"but, Squire, I'se strong yit; de time for layin' by ain't come."

"Of course it hasn't," said the Squire, buttering his batter-cake restively, "but that's no reason why you should overwork beforehand, when the weather's hot and the neighbors' children out of school and running in and out making you trouble all the time. Do you know of anybody you could get who would do the washing something like as well as you do?"

The Squire prided himself as being a man whose every word was upon honor, and he also prided himself upon being able to manage Aunt Clementine, although no one outside of the house could ever have understood how he reconciled these two prides or what became of his conscience—his dutiful, unswerving conscience—when he complimented the old woman so broadly. For to the eyes of the world her work would have shown undoubtable evidence of failing skillfulness and failing sight. But outsiders had not frequented the house in the ten years since Aunt Clementine had entered it, and they could not be expected to know how the Squire had found out and adjusted his mind to the necessary conditions of peace so gradually that he was never conscious of having become an arch flatterer and perverter of the truth.

Aunt Clementine chuckled softly somewhere within herself and forgot the sore question of age. "Little Clementine, she's a heap better washer an' ihoner dan I is," she answered graciously, "an' she'll be mighty proud to git de wuk."

"Capital!" said the Squire. "I wonder I didn't think of it myself. Tell me just where she lives, and I'll take the buggy and drive right over to her with the laundry-bag now."

"No use puttin' youse'f out," said the old woman. "I'se goin' ovah dere dis evenin' anyhow. De bag ain't much size, an' I wants to tell her jes' how you wants you' shirt-fronts starched."

"Better tell her about it and have her call round for the bag, then," the Squire advised; and he left the table with the genial feeling of having put his household into ways of ease.

And it seemed at first as if he had, for Aunt Clementine went about her work singing like a bird—some very strange bird—and toward evening the signal of distress was missing from her forehead and the gray discoloration which with a negro answers for pallor had left her face. But, considerably later, when she came back from her visit to little Clementine, she looked worn again, and the Squire reproached himself for not having insisted on delivering the laundry-bag in person. "There seems to be no way of helping a woman," he mused discontentedly as he watched her hobbling off to her room. "I've noticed it again and again through my life that a woman will always find some way of turning your help into an added burden. I wonder why it is."

Aunt Clementine could have told him that she was acquainted with a woman who knew how to take assistance, but he did not speak to her about it, and as the long weeks of summer filed slowly out from the realms of heat, bringing neither youth nor health to her in spite of her lessened cares, he began to wonder if it might be that she was a great deal older than she had ever given him to understand. Sometimes he tried to keep his mind from being so occupied with the thought of Aunt Clementine and her sufferings, telling himself that if she did not minister to his material comfort he would probably be thinking less about her, but at other times he realized with a sense of desola-

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tion that he was growing almost as old as she, and that if she were to die his daily life would become altogether strange.

One afternoon, reflecting on all these things, he was driving back from a day's absence outside the village. His road lay through a little negro settlement which he had not been near for years, and he looked about him with humanitarian interest in its progress since the first freedmen had built their cabins in this most southerly shadow of the great wing of the North. The only person whom he saw drew him back from general to individual speculation. It was Aunt Clementine standing outside a hovel, and washing with a furious energy which made the friction of the clothes across the board into a sort of tune. He drove straight toward her. The sound of the wheels did not seem to reach her ears, but as he drew near she turned, without looking up, and went into the house. The form of some one sitting by the doorway disappeared, and as she came out again she glanced his way and he spoke to her.

"Aunt Clementine," he said, sternly, "what does this mean?"

"Dis is little Clementine's house," the old woman explained, coming out into the road. As she stood beside him he could see through a veneer of pride and defiance into a broken look which was new to her face. His heart sank while it relented. He felt that she was hiding some trouble from him, and he waited for the clue. "I was feelin' so smaht," she went on, gathering assurance from his changed expression, "dat I comed ovah hyah right soon dis evenin', an' I foun' dat it was tuhn about sho' 'nough, an' po' little Clementine was a-feelin' too po'ly to wuk. Feelin' smaht like I did, I couldn't sit by an' see her give ovah you' washin' to somebody that would have spiled you' shirts, an' starched 'em stiff as pasteboa'd, so I jes' tuhned about an' did it myse'f, an' I doan' feel no wuss for it. I reckon I'se picked up a right smaht of strength."

The Squire shook his head. "You've not been doing right, Aunt Clementine," he answered. "Do you think this is acting fair to me when I'm trying to make you strong and well again?"

"I'se done the best I knowed," said Aunt Clementine, her face taking on a dogged look which, together with its lines of sorrow and of weariness, made it look as old and unconquerable as toil itself. Through what seemed a long and hopeless space of time she met and resisted the kind solicitude of his gaze, and then her defiance fell before it piteously. "You've had chillun, Squire," she said, with a catch in her voice, "an' mebbe you knows how it is to feel 'De chile is my chile,' an' not to git fur 'nough beyond it to see de oddah people in de worl'. I was studyin' mo' about de money for little Clementine dan about you' shirts, an' I reckon—"

"Get in here and ride back home at once," the Squire interrupted, brusquely, "and let the shirts—" he would have liked to say, "go hang," but, realizing that it would sound unseemly, and that in any case they could not do it without the help of Aunt Clementine, he substituted, "take care of themselves."

The system of "turn about" seemed to have some kind of a hitch in its working, for Aunt Clementine was undoubtedly very "po'ly" after that day, and yet she insisted that her niece was far too ill to be sent for to help her, or, later on, to take care of her when she had taken to her bed. The Squire wandered about the house disconsolately, going up again and again to ask her how she was, and avoiding the kitchen, where he had installed a young and sprightly-motioned black girl, whose swiftness enabled her to make more mistakes in a single day than the Squire had ever dreamed of. Sometimes he had a glimpse of a colored man slinking out of the house, and this he learned to be little Clementine's husband come to exchange reports as to the condition of the two invalids. The new girl in the kitchen told him so with a giggle, and when he asked her how little Clementine was getting on, she giggled again and said that *she* thought that little Clementine was pretty low—"actin' so, leastways," she added.

For a long time that night the Squire could not sleep. A suspicion of his own was confirmed by the new girl's opinion, and the picture of Aunt Clementine sitting by her niece's fireside floated in many and hopeless variations before his mind. There could be no question now but that Aunt Clementine was approaching the "laying-off time," but little Clementine did not seem to be preparing any warm nook for her by the chimney-side.

"An ungrateful and idle generation," he muttered, staring into the darkness with the wide-eyed, impatient wakefulness of a child. He turned again wearily. "There must be some way to get asleep," he thought. "Mother used to tell me to count sheep jumping over a fence, but I like a stone wall best. One, two, three, four, five—" He held his face toward the rugged, moss-chinked wall which he had summoned before him, and smiled as he noticed how each sheep's tail and hind feet twinkled in the sun.

In primitive neighborhoods there is a summons which always sounds mournful or portentous when it comes through the darkness, and the last of the Squire's sheep was just losing itself in a pasture-land of dreams when he started up in alarm. Some one at his front gate was shouting "Hello-o-o!" in a loud, quavering voice.

Now the Squire, in days when the country was wilder, had often been called in the middle of the night to dispense offhand justice to disturbers of the peace, but in these later times, when he and the region about him had been growing more grave and dignified, it was an unheard-of matter to be roused like this, and it must mean personal ill tidings or else some public mishap of great importance. All this passed through his mind with the one step between the bed and the window, but, while he was fumbling with a rebellious window-bolt, another voice, full and rich and reverberant, added itself to the distressful calling out-of-doors.

"Squiah Poole! Squiah Poole!"—it swelled up through the black shadows of the yard where the starlight did not penetrate, and something in its musical whole-heartedness relieved the tension which the Squire had felt to be absurd, although he could not free it from about his thoughts. The bolt yielded, and he threw open the window and looked out.

"Who's there and what's the matter?" he asked.

"It's jes' me, Isaiah Oldfield," answered the voice of excitement, dropping to a more conversational pitch—"jes' me an' my wife come roun' to ax you to light you' lamp as quick as you can an' write us out some little papahs of divo'cement. Me an' her is boun' to quit, an' we wants de papahs for it jes' as quick as you can write."

"See here," said the Squire, "I can't write you any such papers, and it's no thing to wake a man up at night for in any case."

"Dat's jes' what I done tole him," said the richer voice. "I done says to him, ''Zaiah,' says I, 'de ole Squiah ain't got nobody to quar'l with like we-all has, an' he'll jes' about be takin' his soun'es' sleep.' I says to him, 'He's a right ole man, de ole Squiah is, an' he'd a heap ruther be rousted up by daylight an' tend to his divo'cements in de mawnin'.'"

A chill night breeze was blowing through the Squire's scant garments, and the floor near the window was cold. He was uncomfortable enough to resent consideration on account of age. "I wish you to understand," he said, "that night or morning is not the question. A justice of the peace does not have the power of granting divorces. All that you can do, whichever of you is dissatisfied, is to wait and get a lawyer, and bring your case before the next session of the court."

The Squire had begun to pull down the window, but the man's voice stopped him. "Wait a minute," it besought; "do, please, sah, wait a minute, Squiah, an' study dat 'cision of you'n ovah agin. Sho'ly, sho'ly, you ain't a-goin' to sen' me back to wuk an' wuk faw dat big idolatrous woman dat is so powahful idolatrous she axes me to he'p her if she wants to shoo a fly. It's a mighty long time till court sets, faw I done axed about it, an' long befo' den I wants to git a woman what'll cook my suppahs faw me an' my dinnahs an' my breakfas', an' I tell you, Squiah, I done got one all selected dat'll do it, too. You knows her. She's jes' as black as dese shadders, an' when you onct

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see her wuk you believe it to be de jumpin' of a flea. I tell you, Squiah—"

"Don't you tell me anything of the sort," cried the old son of the Puritans, bringing his fist down upon the window-ledge. "Take shame to yourself, Isaiah Oldfield, whoever you are, to be harboring such admiration for any other woman than your lawful wife. And you dare not only to think such thoughts but to speak them aloud for the world to hear, and in the presence of the woman you have promised to love and to cherish—" The Squire halted, awkwardly uncertain if he was speaking the exact truth, or if there might be some other formula for marriage vows among these negro waifs who kept drifting across the border from the South. The letter of the truth never stood between the Squire and its spirit, yet he was happiest when the spirit was embodied in the letter. A gurgling, care-free laugh from the injured wife filled in the gap.

"Doan' you worry you' old haid tryin' to make him see shame, Squiah," she counseled; "it ain't no sorter use, an' I done give it up long time ago. He doan' mean no harm, Squiah, noways, on'y he ain't got no eddication or fambly—I doan' see how I evah fawgot myse'f so fur's to take up with him in de fust place, an' I tell you what, Squiah, you needn't be backward on my account, faw I'll jes weah you' image in my heaht if you'll on'y light up you' lamp an' write out dem little papahs."

The Squire gave a sound of disgust that was almost a groan. The sense of humor which would have solaced him by daylight seemed to pertain in some degree to his clothing of the day, and his mind felt bare and irritable without it. "Go away," he cried out; "I tell you I have nothing to do with your little papers of divorcement."

"I call it a mighty po' no-count Squiah," the man broke out, "what can't prepare some simple little papahs when a gentleman an' his wife has quarreled an' de two applications is of de same min'!" The Squire let his window run down with a bang, but as he remained beside it he could hear Isaiah Oldfield's disapproval lift itself from scorn to vituperation and rush along its way, leaving a sparkling trail of adjectives behind.

A window above the Squire's flew up, and Aunt Clementine spoke from it in accents like edged weapons, so strong and clear and sharp that the Squire marveled, having thought her very ill that night. "Isaiah Oldfield!" was all she said.

Isaiah's voice fell into a sort of brisk meekness. "Yes, ma'am," he answered; "isn't you sick no mo'?"

The Squire pricked up his ears. "Well," he thought, "what next?"

The next was law and order. "You disgraceful, triflin' nigger!" said Aunt Clementine; "you an' you' wife ain't goin' to have no papah of divo'cement, not hyah nor nowheah else. You'se bofe goin' to shut you' blattin' moufes an' tuhn about for home, an' you'se bofe of you goin' to wuk decent an' stiddy, like quality, an' min' you' business an' keep you' hon'able name. Does you onderstand?"

"Yes, ma'am," said Isaiah Oldfield; "but little Clementine she *won't* wuk. I done begged an' imploreded her to stir me up a little corn pone faw suppah, an' she jes' laid back in de rockin'-chair you give her, an' allowed dat maybe if I was hongry I wouldn't mind stirrin' up some faw bofe of us, or maybe you-all'd be feelin' 'nough bettah to come ovah an' would feel like stirrin' one up."

The woman down in the shadows had been chuckling softly beneath his speech. "Law yes, Aunty," she said, taking up the tale, "an' I never saw nothin' git so ridic'lously mad as 'Zaiah did when you didn't come. I done tole him, 'Tain't no use cuttin' no didoes like dat, 'Zaiah; you had ought to know dat Aunty is gittin' tolable ole, an' aftah her day's wuk is done, even when she ain't sick, she isn't allus honin' to make no sociable calls.' I tole him you'd been gittin' kind o' rheumaticky 'way long back, an' de ole Squiah wukked you pretty hahd—"

"Hesh you' big moufe," said Aunt Clementine. "Doesn't you have any depohtment at all to come hyah hollerin' fambly affairs out in de streets by night? Jes hesh you' two moufes an' tuhn about faw home." Her voice was so tense that its very decisiveness suggested that it was near the point of breaking. The Squire noticed it, but he could not see how she leaned out to them through the darkness. "For de Lawd's sake," she went on, in a hoarse whisper which she hoped he could not hear, "has you forgotten you' promise to me, little Clementine?"

"Law no, Aunty," little Clementine answered, cheerfully. "You has wukked faw me, an' I is goin' to wuk faw you. I doan' nevah fawgit dat, Aunty, an' I tries not to weah myse'f out befo' de time. Look like 'Zaiah can't git dat much of gratitude through his low-down haid, but doan' you worry you'se'f, Aunty, little Clementine she won't fawgit."

"You'd bettah not," Aunt Clementine retorted with tremulous gruffness. "You'd bettah jes hesh you' moufe, an' tuhn about for home. I'se comin' ovah dere soon as I gits out to tell you a little of de trufe about you'se'ves, an' I'll bring along dat new green dress o' mine to see if dere isn't 'bout enough of it to cut you out a basque. I cain't use all de dresses I got, noways, an' I was plum mortified at de way you appeahed de las' Sunday I was to chu'ch—you is certainly de mos' triflin' no-count—" There was a slight pause. No one knew that the old woman's strength was leaving her, and that she was sinking slowly down upon her knees, for her voice had seemed shaken with anger rather than with weakness. Her bent hands clutched the window-ledge, and a soft cry escaped from her—"Little Clementine!"

The Squire threw open his window and leaned out to look at hers. It was empty, and seemed like a dim black shadow on the wall. Down below he could see the indistinct silhouettes of little Clementine and Isaiah. Something in that cry had frightened them, and they were standing hand in hand. The Squire turned hastily to dress himself. There was a moment more of silence, except that the wind kept whispering under the eaves, and then out of the darkness Aunt Clementine's voice went on. She had gathered her will for its control, but it was slow and sorrow-laden. "If you won't come up hyah to me I mus' talk out for dem dat hears to hear," she began, "for, seein' you has come hyah so unseemly, I'se goin' to speak anodder wud to you befo' you goes, an' it may be de las' wud betwixt you an' me. You has given me you' faithful promise to take keer of me when I is old, little Clementine, an' I wants to ax you when you thinks dat time'll come? I been so proud of you, little Clementine, I ain't nevah let a livin' soul speak hahm of you in dese old eahs. An' de way I has loved you—why, nights when I sits alone I sits studyin' about you, an' right now when I been layin' hyah sick without de chance to look into you' face I laughs right out in my mis'ry like a fool, 'cause you' great stroppin' silly laugh keeps a-soundin' in de stillness of my heaht. I was so proud of you dat I done tole every soul I knowed how you was goin' to take keer of me, an' even when I kep' havin' to send back money to you it nevah come into my haid—dat it was because you was—triflin' an' no-count—" at the words which cut her heart most deeply her voice broke and ceased.

The Squire stood shivering beside his window before he spoke. Then he called down rather gently and told little Clementine to come into the house. He met her at the door with a light and went with her up the stairs. The lively young black girl was sleeping undisturbed on her pallet in the corner. Aunt Clementine lay on the floor by the window shaking with long-drawn, inarticulate gasps. "Little Clementine has come to put you to bed and to take care of you," the Squire began, but then he paused.

Great tears were running down the younger woman's face. She stooped and lifted her aunt in the strong arms which had refused so many burdens. "I allus tole you—Aunty," she said, brokenly, "dat I was goin' to take keer of you when you was ole."

"Hush!" the Squire said; "you are too late. Aunt Clementine's old days have come and gone."

When men learn to do good for the sake of the good, and not for the sake of self, they will come to know how it is possible to glorify God.—*Lutheran.*

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Their May Moving

By C. F. Holder

The first of May, especially in the Middle States, is moving-day. It is then that rents expire and there is a very general movement among large numbers of persons.

The lower animals also have their moving-day, and while it is not necessarily upon the first of May, it generally occurs within a few days, or even hours, of a certain time, year after year.

One of the most remarkable illustrations of this is found among fur-seals, which are so common on the Priblov Islands in our Alaskan possessions. When first discovered, their numbers were beyond all computation. They seemed to fairly blacken the shores of the islands of St. Paul, St. George, and others, and the intrepid mariners were amazed at the spectacle. An elaborate account of the discovery was sent to the home Government, which ordered a scientific official to report upon the same. To the astonishment of the officer, he failed to find the seals, while the original discoverer, who had accompanied him, could only point to the places where he had seen them, and reaffirm his statement.

The seals had merely moved in a body, and it was many years before it was definitely ascertained where they went. Since the discovery of the fur-seals at least three millions have been killed, and a very large herd is still found on the island. But when autumn approaches they move, passing out of Behring's Sea, spreading over an area of one hundred or two hundred miles in width, and forming in their migration a perfect horseshoe of swimming seals, the extreme southern portion of which reaches nearly to the Santa Barbara Islands off the coast of southern California. This point is reached in midwinter or February, when the seals turn inshore, swimming on the edge of the Japanese current, reaching their rookeries again in early spring; thus having passed the winter drifting south in the warm current of Japan, that sweeps down the Pacific coast of North America, modifying its climate.

During all this time the seals do not land, living a life in the open sea, and making one of the most remarkable migrations known.

Explorers in the Southern Ocean have made extraordinary discoveries among the birds of that region. Here is the home of the auk, that lives in rookeries so vast that men have been lost in them and nearly killed by the concerted attacks of the birds. One breeding-ground or rookery contains at certain times millions of birds which are incapable of flight and resemble seals in their mode of progression, using their long, narrow wings as fins. A man-of-war once touched at Inaccessible Island in March, and found the rookeries covered with birds; returning in May, the island appeared to be deserted, and to this day where this conspicuous body of birds spends the months of April, May, June, and July is one of the mysteries of the sea. The flock of penguins, which must cover many square miles in its movements, has never been sighted at sea by any vessel. Perhaps the most remarkable feature of this moving is the return of the birds to this rock over the trackless ocean, where there are no landmarks.

A number of years ago the writer was fortunate in observing a curious migration in the Gulf of Mexico. A small island called Bird Key was visited, and as there was not a bird to be seen, the question why the island was given so misleading a name was asked; to which an islander replied that the following month, or in May, it was a bird key in every sense of the word; this was found to be true. One morning the writer saw what he supposed was a cloud hovering over the island, but upon approaching the latter it proved to be an enormous flock of birds that had come from no one could tell where. There were six or seven islands in the group, but the birds alighted upon but two, and when on the ground almost covered it; indeed, it was almost impossible to walk without stepping on the speckled eggs. In a few weeks the birds, which were gulls, mysteriously disappeared. The nearest points were Cuba and Yucatan, but the birds could not be traced to either.

That fishes move on an extended scale is well known. The writer has observed the effect of the sudden arrival of a vast school of small sharks on the Maine coast. They evidently came in from the deep sea, and were as ravenous as wolves, in a single night completely stopping the fishing. The water was alive with them, so that it was far from safe to fall overboard.

The movements of the shad and salmon are familiar, and on the Pacific vast schools of barracuda and yellow-tails move up and down the coast with the coming and going of the seasons. Some migrate to well-defined regions; others mysteriously disappear.

The writer has observed an interesting movement of a vast swarm of yellow butterflies in southern California. They covered an area three or four miles wide and one hundred or more in length, and were following the general course of the coast, though thirty miles inland. Where they were going, or for what purpose, was equally a mystery. They flew near the ground and quite rapidly, with a peculiar fluttering motion. Extraordinary movements among butterflies are not rare. A swarm mentioned by a South American traveler was ten miles in width, and was all day in crossing a wide river; the mass of insects being so thick that at a distance they resembled smoke blowing from a conflagration with the wind.

Puzzles and Riddles

By Anna M. Pratt

I.

Spelled right to left or left to right,
My name is honored far and near,
And every day, 'tis safe to say,
A hundred strangers call me dear.

Beheaded, I at once become
The oldest person known to fame.
Curtailing this, a little miss
Perchance will answer to the name.

Beheaded and curtailed again,
And what is left you for your pains?
If you are keen, you've doubtless seen
That ten times fifty still remains.

II.

I'm your faithful friend indeed,
Always offering what you need;
If you wish to see me, look
In the garden or the brook.

For the wretch who knows not me
There are depths of misery;
Anguish, too, and bitter tears
For those who keep me many years.

III.

I have the power, if used aright,
To rouse a nation in its might,
And all may see
Who look in me
Where many creatures rest at night.
My name shall unforgotten be
In the country of the brave and free.

IV.

I'm at the market, I'm on the sea,
And many objects are found in me;
I call for exchange, and some can tell
Of pleasure and pain when they see me swell.

V.

'Twould be, if one should lose me,
A double loss indeed,
Yet most would gladly choose me
To give to those in need.

Though deadly my direction
When bitter foemen meet,
A child in my protection
May find its slumber sweet.

VI.—ANAGRAM

A wry thing seen.

I'm the oldest born
Of a dusky race;
The blessed light of morn
Never shone upon my face;
And to my grave, where'er it be,
My brothers soon will follow me.

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Books and Authors

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending October 2. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Constitutional History of the United States, by George Ticknor Curtis. Vol. II. (Harper & Brothers, New York.) This volume brings Mr. Curtis's history of our constitutional development down to the struggle by which the Republican party managers secured the electoral votes of South Carolina, Florida, and Louisiana in the exciting contest of 1876. No man, perhaps, has described our constitutional history with such an absorbing and infectious interest. Mr. Curtis's life was in this theme, and it was perhaps because of the bias given him by his studies, rather than because of any narrowness of his sympathy due to his social position, that he was unmoved by the moral agitation against slavery, which was the great event in our constitutional history. His position upon the slavery question in no way destroys the value of his work, but rather lends to it an additional interest. We are amused rather than misinformed when told that the anti-slavery agitation at the North, and not the quadrupled value of the slaves, led to the waning of abolition sentiment at the South after the invention of the cotton-gin. Mr. Curtis does not defend slavery, but urges that if the Republicans, instead of conducting a moral agitation against it, had used economic arguments, slavery would have disappeared without the war by 1865! Now that slavery is no longer a burning issue, and the classes which formerly applauded Mr. Curtis's sentiments now build sepulchers to such men as Garrison, such positions do not provoke argument, but merely suggest once more how often the wisdom of one generation becomes foolishness to the next.

The Problems of Modern Democracy, by Edwin Lawrence Godkin (Charles Scribner's Sons, New York), consists of eleven articles reprinted from the American periodical press, and dealing with political and economic topics. In one of these articles Mr. Godkin defines very clearly his point of view: "The truth is that the business of man in this world is to make himself as happy and comfortable as liability to death and disease will let him, and not to carry out the theories of 'schools' or doctrinaires." If Mr. Godkin were logical, this would make him a hedonist in ethics and an opportunist in politics. This narrowness of view is the defect in such articles as "Who will Pay the Bills of Socialism," "The Political Situation," "The Real Problems of Democracy," etc. The author is brilliant, suggestive, and in his consideration of immediate effects of proposed policies on certain classes is often valuable; he holds his principles with great pertinacity and he has the courage of his convictions, but he is not wide in the range of his sympathies.

The Power of Thought, by John Douglas Sterrett (Charles Scribner's Sons, New York), might be characterized in a sentence as a popular treatise on psychology. Professor Baldwin in his introduction rightly describes it: "Mr. Sterrett seems to have done what many professed psychologists would like to be able to do, *i.e.*, to write a book which interests people generally, without repelling them by scientific terms and phrases unfamiliar to the lay mind; and at the same time not to fall into that other pit of popular scientific writers, the condemnation of having cheapened science by watering it."

The Law of Civilization and Decay, by Brooks Adams, covers the history of Western civilization from the founding of Rome, and contains as much interesting material relating to politics, morals, religion, architecture, and economics—especially usury and the free coinage of silver—as could easily be compressed into the same compass. The author has, however, covered too wide a field to give the impression of thoroughness, and seems rather to find a historical basis for the support of preconceptions than to furnish a historical argument which would compel others to accept the same conclusions. In Mr. Adams's view, the economic developments now going on throughout Christendom are similar to those which led to the decay of the Roman civilization. We are, he thinks, developing a distinctively economic type of manhood, and this type, he believes, is fatal to the higher qualities which have distinguished healthier states of society. Much that he has to say about the paralyses of industry and the distress to the poorer sections of society caused by the scarcity of the currency in different generations is likely to prove effective material for the free-coinage propaganda now carried on. (The Macmillan Company, New York.)

American Highways, by Professor N. S. Shaler, of the Lawrence Scientific School of Harvard, is a book written not for engineers, but for all who are seriously interested in the bettering of our roadways. It presents a popular review of the history of roadmaking from the Roman period to our own. It concerns itself rather with country roads than with city streets. It describes the most instructive and interesting experiments in road-making in various European countries, and the methods by which our own roads may be brought gradually into a better condition. (The Century Company, New York.)

To the "Myths of Greece and Rome" and the "Myths of Northern Lands" The American Book Company (New York) has now added the *Legends of the Middle Ages*, by H. A. Guerber, the writer's object in this, as in the earlier books, being to familiarize young students with the different groups of legends and myths. In this volume the legends which are described or narrated at length are those which form the substance of mediæval literature—the story told by Beowulf, and the tales of Gudrun, of Charlemagne, of the Holy Grail, the Cid, and other legends of the same class. In this volume they are condensed and simply told so as to present in a compact and readable form the substance of the epics and romances which once formed not only the food for entertainment, but the material for culture of large masses of people, and which have entered so largely into modern literature, music, sculpture, and painting.——A work like Villari's *Life and Times of Savonarola* deserves as wide reading as low-priced editions can secure for it. It is now published by Messrs. Charles Scribner's Sons (New York), in one substantial volume, at a moderate price, with portraits and illustrations, Bartolommeo's striking head and face of Savonarola serving as a frontispiece. This Popular Edition is printed from large and very clear type, and although, in order to put so much matter within the covers of a single book, it has been necessary to use very thin paper, the clearness of the type largely compensates.——The same publishers have carried their new edition of Johnson's *Lives of the Poets*, which is to be completed in six volumes, as far as the fifth volume, which contains examples of the most notable work in this series, the lives of Swift and Pope.——Mr. Joseph Jacob's *Literary Studies*, of which the Scribners send us a new and enlarged edition, comprises essays on George Eliot, Matthew Arnold, Browning, Newman, Stevenson, and Seeley. Mr. Jacobs has attempted in each case to give a careful and intelligent analysis and estimate of the work of the writer about whom he speaks. He is a conscientious critic, with a good deal of felicity of expression, rather than a critic of deep insight and constructive power.

Alphonse Daudet has given the world his impressions of the terrible crisis in French history through which he passed in *Robert Helmont: The Diary of a Recluse (1870–1871)*. It is not, as its author tells us, a story or a continued narrative; "it is a succession of landscapes portraying the melancholy of our invaded summer haunts." It is a book of delicate impressions, of subtle changes of feeling, of those inward happenings to a sensitive mind which reflect the outward happenings of a disturbed and tragic period. One feels almost for the first time in reading this book what the German invasion of Paris meant. Like its predecessors in this attractive new edition, it is profusely, though not always successfully, illustrated. (The Macmillan Company, New York.)——In *The Education of the Central Nervous System* Mr. Reuben K. Halleck suggests methods by which the central nervous system may be educated while its stage of plasticity lasts. (The Macmillan Company, New York.)——Part X. of *Bibliographica* presents the usual selection of articles and illustrations of interest to book lovers and collectors, and maintains the high level of mechanical execution which has stamped it from the start. (Charles Scribner's Sons, New York.)

There will be considerable differences of opinion about the little volume of essays by Mrs. Alice Meynell which bears the rather striking title *The Color of Life, and Other Essays on Things Seen and Heard* (Way & Williams, Chicago), but there will also be substantial agreement that it is neither hackneyed nor commonplace. Mrs. Meynell, who has already made some reputation by a volume of poems and another volume of essays, has a sensitive mind, capable of perceiving shades of difference and conveying what may be called atmospheric effects. She is suggestive rather than conclusive; she gives us glimpses rather than visions; but she has a way of hinting, in her half-thoughts and her detached moods, at central truths. This is well brought out in her very striking essays on "Symmetry and Incident" and "Interpretation of Japanese Art." She sees the things which are not obvious, she puts them in an order which is not formal, and she expresses them in a style which is not conventional. This is saying a good deal in this day of rushing presses and overladen bookshelves.

The *Robert Browning Phrase-Book*, by Marie Ada Molineux, (Houghton, Mifflin & Co., Boston), is as accurately described by its title as it can be by fuller description. That title suggests a collection of the striking, significant, and characteristic phrases of Browning, both in his poetic and dramatic works, a key to the thought and phrase of one of the most richly endowed of modern English minds. To these are added an index containing significant words not elsewhere noted, so that the volume practically opens up the whole of Browning's work and makes his thought on all subjects readily accessible. The volume is bound in the handsome style of the Cambridge Browning, with wide margins for individual annotation.

The dainty little volumes printed by The Century Company (New York) last year under the title "Thumb-Nail Sketches" and "The Rivalries of Long and Short Kodiac," are succeeded this year by another miniature book with the same tiny page, the same beautiful printing, and the same effective leather binding. And again it is Mr. George Wharton Edwards who furnishes the text, taking this year as an effective title *Break O' Day and Other Stories*. There are seven of these stories of character study and incident among the fisherfolk on the islands off the coast of Maine.——*Good Cheer for a Year* (E. P. Dutton & Co., New York) contains selections from the writings of Bishop Brooks for every day in the year. It contains also selections of verse from a great number of writers. The richness of the material upon which it draws makes such a book, carefully selected, a treasury of stimulus and consolation.

The First Series of Miss Lilian Whiting's *The World Beautiful* met with such warm appreciation, and seemed to strike a responsive chord in the hearts of so many readers, that it has been fitly followed by a *Second Series* (Roberts Brothers, Boston), a small book of short essays and meditations in the vein in which Miss Whiting has shown so much insight and suggestiveness. This volume, like its predecessor, treats of the common relations and the uncommon aspects of human life; it has to do with social relations, with conversation, with the care of friends, with self-control and pleasant speech, and with such subjects also as True Realities, Death, Miracles, and the Peace which is Eternal. Miss Whiting is both practical and spiritual; she sees life as it is, but she interprets it as a true idealist—that is, as one who sees everything in a spiritual order. There are points in which all her readers will not agree with her, but she has a fine gift at lifting common

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things up into that light which shows their uncommonness—a fine gift of spiritualizing ordinary experiences and conditions; and it hardly needs to be said that such a gift as this makes one who possesses it a helpful and inspiring writer.

The new edition of the *Poems* of Celia Thaxter (Houghton, Mifflin & Co., Boston) is really a complete edition of her verse in the order in which she arranged it and in the order in which the poems were originally published. It is not a large book, but it is a book of a peculiarly fresh and delightful quality. One cannot look through it without recalling many pleasant moments with the magazines in the days that are gone, nor without recalling the charm, the vitality, the imaginative force, the loving sympathy with nature and with men and women which were characteristic of Mrs. Thaxter. She loved the sea with a passionate love, and she knew many of its moods; she loved human life also, and she knew what sorrow was. In most of her verse, in spite of her great health of nature, there runs a vein of pathos. This volume will be widely read and read again. It is, as it ought to be, a tasteful piece of bookmaking.

Few essay-writers of the day have had a wider reading than Mr. William Mathews, who has the faculty of saying taking things about men, manners, and writers, and the equally happy faculty of collecting interesting incidents, anecdotes, and quotations of all sorts bearing upon the subjects with which he deals. The title of one of his earlier books, "Getting On in the World," fairly interprets the practical sagacity and interest of the writer in dealing with the subjects which pass under his hand. His latest volume, *Nugæ Litterariæ* (Roberts Brothers, Boston), is a collection of brief essays of varying length on literary and social themes. It is a volume of a book-reader and a book-lover who jots down facts of all sorts and co-ordinates them later into brief essays with comment and elucidation; but the book is not distinctively literary either in its scope or its temper; it is the book of a man who cares more for life than for literature, and more for practical life than for the life of taste or speculation.

The first volume of the elaborate and important *Illustrated Flora of the Northern United States, Canada, and the British Possessions*, by Professor Britton, of Columbia University, and Mr. Addison Brown, President of the Torrey Botanical Club, is the beginning of the first complete illustrated flora published in this country, its aim being to illustrate and describe every species, from ferns upward, recognized as distinct by botanists and growing wild within the area adopted. The work is to be completed in three volumes, and will receive extended notice at an early date. (Charles Scribner's Sons, New York.)

One is sadly reminded by the latest charming little volume from her pen, *Three Little Daughters of the Revolution* (Houghton, Mifflin & Co., Boston), that Nora Perry will write no more. Her keen sympathy with childhood, her sanity and the integrity of her nature and mind, to say nothing of her excellent quality as a writer, made her, in an unusual sense, the fit companion of young readers. She had a good natural power of story-telling, and she was a story-teller into whose hands it was safe to commit the attention and the imaginations of children. This latest volume contains three stories of the Revolutionary period, told with the refinement, the freshness, and the good narrative quality which were always characteristic of Miss Perry's work.

The second volume of Dr. W. M. F. Petrie's *History of Egypt* covers the period of the seventeenth and eighteenth dynasties: a very short period in point of time, but in point of material the richest in the whole history of Egypt—a period of notable foreign wars, of fruitful contact with other nations, and of great architectural activity. (Charles Scribner's Sons, New York.)——One of the earliest and probably one of the handsomest of the holiday books of this year is a volume devoted to *Modern French Masters*, a series of biographical and critical reviews by American artists, edited by Dr. John C. Van Dyke. Six of the chapters which make up this book appeared in the "Century Magazine." It has been prepared for the special purpose of gathering up and preserving the recollections and opinions of American artists about French artists and their work. The volume is rich in illustration, both of wood-engravings and of half-tones, and will receive fuller attention later. (The Century Company, New York.) Mrs. Louise Chandler Moulton, who has had her "Random Rambles" earlier in life, gives us this year an account of *Lazy Tours in Spain and Elsewhere*. (Roberts Brothers, Boston.) Mrs. Moulton's tours are mainly elsewhere; that is to say, in Italy, France, Switzerland, Germany, and England. She begins, however, with a very pleasantly written description of a little journey in Spain, in a style so characteristic that the chapter very properly stamps the book not only with its peculiar quality but with its title. Mrs. Moulton is not in any sense an original observer, but she has facility, impressionability, and she knows how to introduce atmospheric effects.

Robert Louis Stevenson's newspaper sketches describing his impressions during two yacht-cruises about the Marquesas, Paumotus, and Gilbert Islands are now first printed in book form under the title *In the South Sea Islands*. Mr. Stevenson was never very well satisfied with these fugitive articles, and they have been materially reduced in amount and thereby greatly improved. Even now one looks in vain for the literary and personal charm to be found in "An Inland Voyage" or "Travels with a Donkey." There is, however, a great deal of close, careful observation and a mass of interesting material about native life, manners, and political possibilities. (Charles Scribner's Sons, New York.)——A pretty little volume from the same publishers contains Mr. Stevenson's *Fables*. In his experiments in this form of writing the great novelist produced quite unequal results; some of the Fables are acute, witty, and suggestive; others fall flat on the reader's ear.

We have received from the Oxford University Press (New York Office, 91 Fifth Avenue) the new edition of the *Sunday-School Teacher's Edition of the Bible*. The latest issue of this widely known edition contains a material enlargement of the series of plates which have already appeared in recent issues of the "Helps to the Study of the Bible." In the former series there were sixty-eight plates, and in the present there are one hundred and twenty-four, the additions being largely illustrations of Old Testament history and religion drawn from Egyptian, Assyrian, and Babylonian sources. There are also a large number of facsimiles of different versions of the Scriptures.

Charles Scribner's Sons import in bound volume *The Expository Times*, which is probably the best publication in the English language to keep the student abreast of modern views in the exposition of Scripture.——The latest volume in the American Statesmen Series (Houghton, Mifflin & Co.) is that on *William Henry Seward*, by Thornton Kirkland Lothrop, which we reserve for fuller notice hereafter.——Houghton, Mifflin & Co. are beginning the publication of a Riverside Edition of the writings of Harriet Beecher Stowe. Each volume is accompanied with a frontispiece illustration, and the books in typography and binding are fine illustrations of the best American workmanship.

A decidedly clever story of New York life is Miss Jeanie Drake's *The Metropolitans*. The author (if it were not for the name on the title-page we should have thought that the book was written by a man) has made free use of well-known characters and incidents in New York life, but has combined her material into a well-proportioned and well-written story which holds its interest throughout. The types are merged into the individuals—a rare thing in "social satire" novels. We think the book will have a wide reading. (The Century Company, New York.)——Also a society novel of New York life is Miss Julia Magruder's *The Violet*, which is decidedly inferior to the best of this author's work. It is illustrated by Mr. Gibson, and carries out the "violet" idea in its cover design only too faithfully. (Longmans, Green & Co., New York.)——*Some Modern Heretics*, by Cora Maynard (Roberts Brothers, Boston), is wordy and crude.——*Gold*, by Annie Linden, has a good subject—Dutch-Indian life in Java—not quite new, however, as the publishers announce, for Dumas the elder long age made use of the peculiar half-marriages of Dutch merchants with native women and their wretched results; many readers will recall also Mrs. Higginson's "A Princess of Java." The present author has intimate knowledge of Javanese manners and customs; what she does not know is how to write a novel; the story is badly put together, is overwrought in style, and the characters are vague. (The Century Company, New York.)

There is no greater proof of the genuine influence of the college girl in modern life than the number of books written about her and her world. *Her College Days*, by Mrs. Clarke Johnson (Penn Publishing Company, Philadelphia), would serve as a guide to the freshman and her mother. The name of the college is thinly disguised. The love story early intruded would not win the sympathy of many mothers.

Mr. William O. Stoddard has in *The Swordmaker's Son* done admirably a difficult thing; he has written a story of boy-life in the time of Christ in such a way as at the same time to maintain a dramatic narrative and to introduce many of the great events of the Gospel history. In spirit as well as in method the story is of a high order. (The Century Company, New York.)——A quite different story is *Sindbad, Smith & Co.*, by Albert Stearns, which, like Mr. Stoddard's story, was a prominent serial feature of "St. Nicholas" last year. This is a rollicking, humorous story, founded on the odd idea of resurrecting our old friend Sindbad, of "Arabian Nights" fame, as George W. Sindbad, of Bagdad, traveling in partnership with Tom Smith, of America, and doing a general exploration business. The idea is funny, and the adventures of the partners are equally funny. (Same publishers.)——Mr. Kirk Munroe's *Rick Dale* is made a Miss Nancy by his millionaire father's belief that the boy has a weak heart. He longs to be a real boy, gets purposely left behind at Tacoma by a steamship which is to take him to China, and in earning his own living has queer and thrilling adventures with smugglers, Indians, loggers, and mountain-climbers. The book is lively and exciting, and has incidentally much first-hand information about the Far Northwest. (Harper & Brothers, New York.)——*Daddy Jake, the Runaway*, gives us more of Mr. Joel Chandler Harris's dialect animal stories and pictures of old-time plantation life. Daddy Jake must be own cousin to "Uncle Remus." Mr. E. W. Kemble's drawings are just what they should be. (The Century Company, New York.)——From the same publishers comes Mr. J. T. Trowbridge's *The Prize Cup*, a boy's story in the author's usual pleasant and wholesome vein.——Other boys' books of the week are Elbridge S. Brooks's *Under the Tamaracks*, W. M. Graydon's *In the Days of Washington*, and E. H. Converse's *The Lost Gold Mine* (The Penn Publishing Company, Philadelphia), and Horatio Alger's *Frank Hunter's Peril* (H. T. Coates & Co., Philadelphia).

In *The Century Book of Famous Americans* Mr. Elbridge S. Brooks describes the adventures of a party of young folks on a trip to the historic homes of America—at Quincy, Marshfield, Monticello, Springfield, Ill., Boston, Philadelphia, New York, and other places—and tells of the early days of Washington, Lincoln, Grant, Jefferson, Webster, Clay, and other famous men. The book is well and profusely illustrated, and its sound patriotism and lively style make it a thoroughly desirable book for young people. (The Century Company, New York.)——*Rhymes of the States*, by Garrett Newkirk (same publishers) attempts to teach geographical, commercial, and historical facts by such doggerel as

> South Carolina raises cotton
> And a large amount of rice,
> But 'tis seldom that her children
> Can go sliding on the ice.

Thomas Wentworth Higginson, in the preface to *Short Stories for Short People*, by Alicia Aspinwall, illustrated by Marie L. Danforth (E. P. Dutton, New York), says, "These stories are bits of that pure imagination of which the best types are to be found in Grimm's collection of German Household Tales." The stories deserve this commen-

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dation from such an authority. "A Quick-Running Squash" is a delight, so full is it of the spirit of fun-loving childhood. This is emphatically a book for the holidays.——The Century Company (New York) has just published three books which will be of unceasing delight to the little people. One, which is certainly original and will be welcomed by the little people who cannot read, is *A Shadow Show*, by P. S. Newell. On the right-hand page is a picture in colors, on the left-hand page is a blank, suggesting the screen for magic lantern pictures. Holding the colored picture to the light, a shadow picture appears on the screen that is never indicated by the colored picture. For instance, "Polly and the Cat" in colors becomes "Santa Claus" on the screen; "Sailor and Parrot" in colors becomes "White Elephant" on the screen. Every page is a delightful and mysterious surprise. *Gobolinks*, by Ruth McEnery Stuart and Albert Bigelow Paine, is familiar to the readers of "St. Nicholas," and will be welcomed in book form. It is a mirth-provoking collection. *Paper-Doll Poems*, by Pauline King, will find many friends even among the grayheads, and its pages will rouse old memories as well as new delights. Many will agree with the writer—

> I've boughten dolls put away on a shelf—
> For I love those best that I make myself.

The little scissor artist, to be found in every kindergarten, will, in "Paper-Doll Poems," find subjects on every page. The verses are stories of the escapades of the paper dolls and their animal friends.

Scenes in a mining region during the strikes of 1895 suggested the story *His Brother's Keeper*, by Charles M. Sheldon. (Congregational Sunday-School and Publishing Society, Boston.) The story is written with true sympathy, and a desire to bridge the chasm between employer and employee.——The value of truth, honesty, sobriety, and generosity in proclaiming happiness is the purpose of *The Rainproof Invention*, by Emily Weaver (same publishers). The background of the story is a mill village in England.——*An Every-Day Heroine*, by Mary A. Dennison (Penn Publishing Company, Philadelphia), lived under conditions that fortunately are not every-day conditions. The calls upon imagination may be so great as to fasten the impossibilities of the story on the mind in spite of the effort of the writer to point a moral. The quaint and at times thrilling story of *Cherry and Violet: A Tale of the Great Plague*, by Miss Manning, the author of "Mary Powell," illustrated by John Jellicore and Herbert Railton, with a biographical introduction by the Rev. W. H. Hutton, Fellow of St. John's College, Oxford (Charles Scribner's Sons, New York), has just been republished. The story affords distinct relief after much reading of the stories written for the "young person" to-day.

The Wonderful Wheel, by Mary Tracy Earle, is the story of a creole potter and his bewitching little daughter, an honest, bluff doctor, and a niece whose struggle between affection and superstition lend humor to the story. (The Century Company, New York.)——*The Wardship of Steepcoombe*, by Charlotte M. Yonge (Thomas Whittaker, New York), finds its scene of action in Winchester and its neighborhood, in the time of Richard II.

A tale of the meeting of books at a second-hand book-shop, and the comments and conversations that followed, is entitled *On the Shelf*, by Harvey Gobel. (Frederick Warne & Co., New York.)——The growth of the training-schools for nurses is one of the significant features of modern practical education. Two text-books for the use of these schools have just been published. (G. P. Putnam's Sons, New York.) The author, Dr. P. M. Wise, Medical Superintendent of the St. Lawrence State Hospital, says in his preface: "The purpose of the following volumes is, briefly stated, to provide a text-book that will suffice for all the recitations in a two years' course in training-schools for nurses."

Mr. Theodore Roosevelt's *Ranch Life and the Hunting Trail* has been reprinted in a moderate-priced and attractive edition by The Century Company. It is a series of fine, manly talks about frontier life. The author's energy found for once ample scope in the work and play here described. Mr. Remington's pictures are capital, and exactly suit the text.

Winning Whist, by Emery Boardman, is described by the author as "a harmonious system of combined long-suit and short-suit play." If he has indeed succeeded in harmonizing the antagonists in the war-to-the-knife struggle of the opposing schools, we may hope soon to see the less complicated Eastern question brought to a universally acceptable settlement. (Charles Scribner's Sons, New York.)

Messrs. Houghton, Mifflin & Co. (Boston) have just published a fourth and revised edition of Edward Stanwood's valuable handbook, *The History of Presidential Elections*. The new edition covers not only the last Presidential election but the platforms of the various parties in the present campaign.

The American Book Company (New York) have issued two more of the readers of the Eclectic School Readers, *Fifty Famous Stories Retold* and *Robinson Crusoe*. Both readers are illustrated.

—The new Russian newspaper "Norv. Sesona" at Moscow interviewed Tolstoï the other day in regard to his opinion of modern dramatists. "If we compare Sudermann and Ibsen with Björnson," he said, "I consider the latter undoubtedly greater than the others. His ideas are incomparably profounder, and more simple and elevated. As for Ibsen, I must confess that I do not understand him; I do not know what he is aiming at. In Sudermann's plays there are merits, but also serious faults, the most conspicuous of which is that he tries very hard to adapt his plays to the public, which makes them artificial." Hauptmann he considers much superior to Sudermann, and thinks that his "Weber" has a great future.

Books Received

For Week ending October 2

AMERICAN BOOK CO., NEW YORK

Baldwin, James. Fifty Famous Stories Retold. 35 cts.
Defoe, Daniel. The Life and Adventures of Robinson Crusoe. Edited by Kate Stephens. 50 cts.
Guerber, H. A. Legends of the Middle Ages. $1.50.
Guerber, H. A. The Story of Greece. 60 cts.

THE CENTURY CO., NEW YORK

Stuart, Ruth McEnery, and Albert Bigelow Paine. Gobolinks for Young and Old. $1.
Newkirk, Garrett. Rhymes of the States. $1.
Brooks, Elbridge S. The Century Book of Famous Americans. $1.50.
Roosevelt, Theodore. Ranch Life and the Hunting-Trail. $2.50.
Merington, Marguerite. Daphne; or, The Pipes of Arcadia. $1.25.
Drake, Jeanie. The Metropolitans. $1.25.
Edwards, George Wharton. Break O' Day. $1.
Harris, Joel Chandler ("Uncle Remus"). Daddy Jake, The Runaway, and Short Stories Told after Dark. $1.25.
Newell, P. S. A Shadow Show. $1.
King, Pauline. Paper-Doll Poems. 75 cts.
Trowbridge, J. T. The Prize Cup. $1.50.
Stoddard, William O. The Swordmaker's Son. $1.50.
Stearns, Albert. Sindbad, Smith & Co. $1.50.
Linden, Annie. "Gold." $1.25.
Shaler, Professor Nathaniel S. American Highways. $1.50.
Earle, Mary T. The Wonderful Wheel. $1.25.
Modern French Masters. Edited by Professor J. C. Van Dyke. $10.

HENRY T. COATES & CO., PHILADELPHIA

Alger, Horatio, Jr. Frank Hunter's Peril.

CONGREGATIONAL SUNDAY-SCHOOL & PUBLISHING SOCIETY, BOSTON

Sheldon, Rev. C. M. His Brother's Keeper. $1.50.
Weaver, Emily. The Rainproof Invention. $1.50.

E. P. DUTTON & CO., NEW YORK

Brooks, Phillips, D.D. Good Cheer for a Year. Selected by W. M. L. Jay. $1.25.
Aspinwall, Alicia. Short Stories for Short People. Illustrated by Marie L. Danforth. $1.50.

HENRY FROWDE, NEW YORK

The Holy Bible. (Oxford Teacher's Edition.)

GINN & CO., BOSTON

Rizo-Rangabé, Eugene. A Practical Method in the Modern Greek Language.

HARPER & BROS., NEW YORK

Rolfe, William J. The Elementary Study of English. 36 cts.
Munroe, Kirk. Rick Dale. $1.25.
Curtis, George Ticknor. Constitutional History of the United States. Edited by Joseph C. Clayton. Vol. II. $3.

D. C. HEATH & CO., BOSTON

Spalding, Elizabeth H. The Problem of Elementary Composition.

HENRY HOLT & CO., NEW YORK

Hertwig, Richard. General Principles of Zoölogy. Translated by George W. Field. $1.60.

HOUGHTON, MIFFLIN & CO., BOSTON

Lothrop, Thornton K. William Henry Seward. $1.25.
Stanwood, Edward. A History of Presidential Elections. $1.50.
Perry, Nora. Three Little Daughters of the Revolution. 75 cts.
Molineux, Marie Ada. A Phrase-Book from the Poetic and Dramatic Works of Robert Browning. $3.
Thaxter, Celia. Poems. $1.50.
Stowe, Harriet Beecher. The Minister's Wooing. $1.50.
Stowe, Harriet Beecher. The Pearl of Orr's Island. $1.50.
Stowe, Harriet Beecher. Agnes of Sorrento. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Magruder, Julia. The Violet. $1.25.

THE MACMILLAN CO., NEW YORK

Halleck, Reuben P. The Education of the Central Nervous System. $1.
Balzac, Honoré de. The Country Parson (Le Curé de Village). Translated by Ellen Marriage. Preface by George Saintsbury. $1.50.
Daudet, Alphonse. Robert Helmont. Translated by Laura Ensor. $1.
Adams, Brooks. The Law of Civilization and Decay. $2.

THE NATIONAL TEMPERANCE SOCIETY, NEW YORK

Cowdrick, J. C. Will Hilton's Will. 50 cts.

THE PENN PUBLISHING CO., PHILADELPHIA

Shoemaker's Best Selections for Readings and Recitations, No. 24. Compiled by Mrs. J. W. Shoemaker. 30 cts.
Griffith, B. L. C., and Others. Monologues and Novelties. 30 cts.
Denison, Mary A. An Every-Day Heroine.
Converse, Frank H. The Lost Gold Mine.
Griffith, B. L. C. By the Light of the Fire.
Johnson, Mrs. Clarke. Her College Days.
Graydon, William Murray. In the Days of Washington.
Brooks, Elbridge S. Under the Tamaracks.

G. P. PUTNAM'S SONS, NEW YORK

Wise, P. M., M.D. A Text-Book for Training-Schools for Nurses. Vols. I. and II. $1.25 each.

ROBERTS BROS., BOSTON

Wright, Ernest V. The Wonderful Fairies of the Sun. $1.25.
Whiting, Lilian. The World Beautiful (Second Series). $1.
A Cycle of Sonnets. Edited by Mabel Loomis Todd. $1.25.
Mathews, William. Nugæ Litterariæ. $1.50.
Moulton, Louise Chandler. Lazy Tours in Spain and Elsewhere. $1.50.
Maynard, Cora. Some Modern Heretics. $1.50.

CHARLES SCRIBNER'S SONS, NEW YORK

Stevenson, Robert Louis. Fables. $1.
Stevenson, Robert Louis. In the South Seas. $1.50.
Sterrett, John D. The Power of Thought. $1.75.
Boardman, Emery. Winning Whist. $1.
Godkin, Edwin L. Problems of Modern Democracy. $2.
Professor William Henry Green's Semi-Centennial Celebration. $1.50.
Britton, Nathaniel Lord, and Hon. Addison Brown. An Illustrated Flora of the Northern States and Canada. Vol. I. Ferns to Carpet-Weed.
Villari, Prof. Pasquale. Life and Times of Girolamo Savonarola. Translated by Linda Villari. (Imported.) $2.50.
The Expository Times. Edited by the Rev. James Hastings. Vol. VII. (Imported.) $2.50.
Jacobs, Joseph. Literary Studies. (Imported.) $1.25.
Johnson, Samuel. Lives of the Poets. Notes by Arthur Waugh. Vol. V. (Imported.) $2.50.
Cherry and Violet. By the Author of "Mary Powell." (Imported.) $2.25.
Petrie, W. M. F. A History of Egypt during the XVIIth and XVIIIth Dynasties. (Imported.) $2.25.
Bibliographica. Part X. $2.

FREDERICK WARNE & CO., NEW YORK

The Royal Natural History. Edited by Richard Lydekker. Nos. 32, 33, and 34. 50 cts. each.
Gobel, Harvey. On the Shelf. $1.

WAY & WILLIAMS, CHICAGO

Meynell, Alice. The Colour of Life, and Other Essays. $1.25.

THOMAS WHITTAKER, NEW YORK

Yonge, Charlotte M. The Wardship of Steepcoombe. $1.25.

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The Religious World

The American Board Meeting

From a Special Correspondent

Toledo was not at her best, with beclouded skies and muddy streets, when she opened her doors to her guests; but at the First Congregational Church her hospitality became amply evident. Every convenience that ingenious kindness could devise was at hand for the attendants on the annual meeting of the Board. The usual scene was visible in the anteroom, of "raptured greetings" and "knitting severed friendships up."

Dr. Storrs, upon whom the years rest so lightly, called the meeting to order, and Dr. W. W. Williams, senior pastor of the church in which the meeting was held, gave the usual information, statistical and otherwise, in his cordial address of welcome. Dr. Boynton, now of Detroit, was chosen head of the Committee on Nominations, and Dr. C. R. Palmer, of New Haven, Chairman of the Business Committee.

The usual surveys of the field which were made by the secretaries were saved from their merely routine character by the feeling with which those portions of them relating to Japan and Turkey were written and read.

Dr. E. N. Packard's sermon in the evening was admirable, dwelling as it did with intelligent earnestness on the need of a deeper spiritual life in the churches; thus assuring the solution of all problems. The interest and sympathy of the audience were very evident.

Colonel Hopkins, Chairman of the Committee appointed last year for raising the debt, reported how the grand work was done, and the Committee was given the thanks of the Board for their wise and successful efforts.

At Madison two years ago the Board instructed the President to appoint four co-operating committees in the four sections of the country. Three of them gave reports of work done and planned, and a committee recommended by the Committee of the Interior States was appointed to consider and report at this meeting on the advisability of their continuance and the extent of their powers. This committee later commended the work done and urged the reappointment of the committees. The chief feature of the morning was the statesmanlike paper of Secretary Barton on "The Japan Mission and its Problems," with addresses by the Rev. George L. Albrecht, of Japan, ex-President Bartlett, Dr. J. G. Johnson, and President Angell, of Ann Arbor. Recognition was freely made of disappointment over the recent lack of growth in the churches of the Mission, and over the evident departure of some from the faith of the churches which sustained the Mission. But there was no hesitation as to the support which should still be given to the Mission in Japan. It was suggested that some had questioned the wisdom of continuing a work over the results of which so little control could be maintained, and where professed Christians could declare their antagonism to the very fundamentals of the faith. But there was no uncertainty in paper or addresses as to the rare opportunity afforded by the present condition in Japan for evangelistic work, and the desirableness of extending rather than lessening such work. Dr. Stimson, in the midst of the consideration of this subject, offered, with an earnest speech in its support, a resolution instructing the Prudential Committee to add $50,000 to their appropriations for the purpose of carrying forward evangelistic work, especially in Japan, which resolution was referred to the Committee on the Home Department. The morning session closed with the minute reported by Dr. Herrick on Secretary Clark and ex-Secretary Alden, which was adopted by a rising vote.

The morning session was of profound interest. But so also was the afternoon session. Secretary Smith read a paper on "The Crisis in Turkey," in which he reviewed the history of the Mission in that country, and condensed into a few earnest, burning sentences the present situation so far as is possible to make any statement of the frightful atrocities of the "unspeakable Turk," or of the heroism of our missionaries. The deep feeling with which the paper was read suggested the nervous strain upon the reader, made by correspondence with the noble men and women who are holding their places in the face of death.

Stirring addresses followed from Dr. Plumb and the Rev. Mr. Dodd, a missionary in Turkey. An address of startling interest was given by the Hon. Everett P. Wheeler, of New York, on the duty of our Government to American citizens in Turkey. It was a new sensation. We listened to clear statements, in the language of a lawyer trained in the highest courts, of the rights of the American citizen in Turkey, under definite treaty. He made very clear the fact that violation of such rights of person and property had been committed by Turkey. Reparation had been demanded, but without result. He declared that the nation which could not protect its own citizens had become contemptible in its weakness, and he urged that our demand be accompanied with such display of force as would compel attention. His declaration that "our Government should send to the Mediterranean an adequate fleet and an adequate armed force to secure fulfillment of treaty obligations" was loudly applauded. It was not war that he counseled. He did not believe that war would follow, but that our rights would be at once recognized and conceded.

In the evening Secretary Daniels read a valuable paper on "No Backward Step," which was followed by addresses from missionaries and from Dr. Nehemiah Boynton, of Detroit.

On Thursday morning Dr. Bartlett presented a report on Secretary Barton's paper on Japan. The preamble was a strong and lucid statement of the problems of that field. It, and the resolutions which followed and which were adopted without a dissenting voice, evidently had the full sympathy and support of the audience, shown by frequent applause, as well as by unanimous vote. The resolutions are as follows:

Resolved, first, That this Board, though compelled by the laws of Japan to convey the legal power over the lands which it had purchased and houses which it had built in Kyoto for missionary purposes, to Japanese Trustees, did not surrender its moral right in and ownership of that property, and it urges said Trustees, on the ground of honor, rectitude, and Christian principle, fully to recognize that ownership.

Resolved, second, That this Board regrets the action of the Trustees of the Doshisha in terminating, without consultation, the joint management of the nurses' training-school and hospital. . . .

Resolved, third, That this Board deeply laments the attitude which the present Trustees of the Doshisha have adopted toward the Christian religion which it was specially founded and endowed to promulgate; and the Board will look, in the spirit of fraternal kindness, and yet in grave and earnest expectation, for such a change of policy and method as moral and Christian principles seem to require; and it will gladly co-operate with them again in carrying out the design of the founders, whenever they shall place the institution on a Christian basis which this Board can accept.

Resolved, fourth, That the Board advises the continuance of the full working force of the Mission, increased rather than diminished, directed in such channels and by such methods as the change of conditions may seem to require; it advises the retention of all such spheres of influence as the Mission can consistently occupy; it sanctions the withdrawal of the missionaries from the Doshisha in its present attitude toward Christianity; it urges an earnest co-operation with the Kumi-ai Churches; it favors the establishment, in conjunction with these churches, of a theological training-school or institute in the vernacular tongue; would specially approve the increase of all practicable efforts to carry the Gospel into the smaller towns and rural districts, and it strongly commends the establishment of an evangelical review, conducted and controlled by the Mission.

Resolved, fifth, That this Board thankfully recognizes the able and faithful labors of the recent Deputation, and appreciates the suggestion of sending similar Deputations from time to time to this and other Missions of the Board.

Dr. Angell, Chairman of the Committee on Secretary Smith's paper on the "Crisis in Turkey," reported a series of resolutions. The first, recognizing the heroism of our missionaries in the face of the utmost danger, will be sent as an expression of sympathy to every missionary of the Board in Turkey. The second set of resolutions declares the rights of our missionaries as American citizens. While not recommending the display of naval and military force, the President is urged to demand and insist upon permission for our Consuls to proceed at once to the posts to which they were appointed; that indemnity shall be given without delay for injury to property, and that full protection shall be given to American citizens who are pursuing in that country avocations fully permitted under our treaty with Turkey. The resolutions were adopted without dissent; and Dr. Angell, William E. Dodge, Esq., of New York, and Henry D. Hyde, Esq., of Boston, were appointed a committee to wait upon the President and the Secretary of State, and present to them the resolutions of the Board.

Attendants on these meetings know how useless is the effort to describe the address of Dr. Storrs on Thursday evening. It is enough to say that it was up to the usual level of his addresses at meetings of the Board. It was an hour of sustained eloquence on the reasons for interest in the work of extending the Gospel through the world. The motives for such work and the spiritual conditions required for its continuance and progress were made very clear and very impressive.

An interesting and valuable discussion arose on Friday morning on a resolution presented by Mr. D. Willis James, from the Committee on the Home Department, urging upon the Prudential Committee the appropriation of $65,000 for the restoration of the work in mission fields to the point from which it had been reduced by retrenchments in the past year. While hope was earnestly expressed that debts would not be incurred, it was still believed that, as $12,000 had been raised in this past year for the debt, and as much more for Armenian relief, surely this sum, in addition to our usual amount, could be confidently expected in the coming year.

After earnest and valuable addresses from Dr. Farnsworth and the Rev. George D. Marsh, of Turkey, and the usual closing exercises, the Board adjourned to October 12, 1897, to meet

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at New Haven, Conn. Dr. Meredith was appointed preacher and Dr. Boynton alternate.

The meeting has been unexpectedly small in its attendance, both from the city and from beyond. But two hundred and thirty guests were registered, and the largest vote cast by corporate members, by which the old officers were re-elected, was sixty-one. Among the new corporate members are the Hon. Nelson Dingley, of Maine; Professor George B. Stevens, of Yale; Dr. Abbott and Dr. Griffis, of New York; Justice Brewer, of the Supreme Court, Washington; President Penrose, of Whitman College; and the Rev. C. R. Brown, just gone to Oakland, Cal. The sun is making amends for the first dull day, and the beautiful city of Toledo will be a delightful remembrance in the minds of us all. No one dissents from the words of Dr. Storrs in his closing address that "we go from one of the best, noblest, and most inspiring meetings that the Board has ever enjoyed."

Bishop Keane and the Catholic University

There seems to be a widespread belief that the retirement of Bishop Keane from his position as President of the Catholic University means his humiliation. To be sure, he was offered an Archbishopric, and also a distinguished position at Rome, but he preferred to remain in this country, and declined the Archbishopric. Whatever may be the exact facts, the current suspicions seem not entirely without foundation. Bishop Keane has represented the liberal Catholics, and it is believed by many that his removal is only another step in the process by which all Roman Catholics are to be made to understand that there is no path open before them but that of implicit obedience to the Papal hierarchy. We have seen it suggested in some quarters that the next one to feel the iron of the Papal hand will probably be Cardinal Gibbons. In the meantime a noble tribute was paid to Bishop Keane at Carroll Hall, Washington, October 8, when a crowded company gathered to express their sorrow at his resignation. The meeting was non-sectarian, and there were present such men as Justice Morris, the Rev. Dr. Rankin, of Howard University, the Rev. Dr. Whitman, of Columbia College, Professor Gallaudet, of the Government Asylum for the Deaf and Dumb, and many others equally prominent, all of whom expressed in earnest terms their appreciation of the work of the Bishop, and their regret at his removal.

The Successor of Bishop Coxe

Bishop William D. Walker, of North Dakota, was elected to be the successor of Arthur Cleveland Coxe as Bishop of Western New York on the evening of October 7. Other clergymen who received large votes were the Rev. W. S. Langford, D.D., of New York, and the Rev. Dr. Stone, of Chicago. Bishop Walker was born in New York City in 1839. He graduated from Columbia College in 1859, and afterward studied at the General Theological Seminary in this city. He was ordained in Calvary Church, New York, June 29, 1865. He has received honorary degrees from Racine College, Wisconsin, in 1884, and from Oxford University, England, in 1894. He was consecrated Bishop of North Dakota in 1883. During his service in his Western diocese he has been one of the Indian Commissioners appointed by the Government, and one of the most efficient workers in behalf of the red man. Many Indians through his efforts have become Christians. He is the originator of what is called "the Cathedral Car," and first used it in missionary labor in the West. The diocese to which he has now been elected is, of course, more conspicuous, but we doubt if he will find in it a sphere better suited to his peculiar gifts than the one in which he has so eminently distinguished himself. Bishop Coxe was a unique character; Bishop Walker is, perhaps, quite as remarkable, though in a different way. If he accepts the election, the diocese of Western New York will deserve congratulation, and the diocese of North Dakota sincere sympathy.

Dominion Christian Endeavor Convention

Ottawa was the center of attention during the sessions of the House of Commons, and as if to keep up interest in the Capital, there was convened, immediately after prorogation of Parliament, the first Christian Endeavor Convention of the Dominion. The meetings began on Tuesday, October 6, and closed on Thursday evening, with an immense gathering. Principal Grant, D.D., of Kingston, and Mr. J. W. Baer, of Boston, were the chief speakers. Nearly 700 delegates, representing over 3,500 societies, were in attendance, and were cordially welcomed by the Mayor on behalf of the city of Ottawa. The sessions were all largely attended, and special mention might be made of the Junior Rally on Thursday afternoon, and the evening meetings, when great numbers were unable to gain admittance. Among the subjects discussed at the Convention was Temperance, which was given a prominent place. On the first evening, Mr. J. R. Dougall, editor of the Montreal "Witness," addressed a very large audience on this question, and evoked the hearty applause of his enthusiastic hearers, whom he characterized as the fighting members of the churches. Christian Citizenship was another subject of general interest, and was ably introduced by the Hon. George W. Ross, Minister of Education for Ontario. The audience was advised to look beyond mere forms of worship, and note well the political movements of the day. "Watch and Pray," Mr. Ross declared, could find no more fitting application than in the legislative halls of the land. Foreign mission work, too, had its rightful place on the programme. Mr. A. E. Scott, of Winnipeg, was the first speaker, and referred to the year 1858 as the Waterloo of foreign mission work. Canada, he said, spent thirty-eight millions each year on intoxicating liquors, and raised only $350,000 for missions. These figures, with the fact that only one-third of the people of the world have received the Gospel, Mr. Scott hoped, should stimulate every member of the societies to greater earnestness and liberality in the missionary movement. The Rev. Robert Johnston, of London, followed with an able address on Christian Endeavor as an Evangelizing Force, and roused his audience, as well he can, to a high degree of enthusiasm. Sunrise prayer-meetings were an interesting part of the Convention. Upwards of 800 people turned out at the break of day, and amidst drizzling rain, to the services, which were largely given to prayer and praise, with short, bright, helpful talks by prominent workers. In connection with these meetings may be mentioned strong, earnest addresses by the Rev. G. J. Bishop, D.D., of Toronto, on "Deepening of Spiritual Life," delivered at one of the day sessions, and by the Rev. S. P. Rose, D.D., of Montreal, on "The Baptism of the Spirit" on the concluding evening. Nor was the Rev. Francis E. Clark, founder and President of the Society, forgotten. Being unable to attend the Convention, Dr. Clark forwarded his greetings, and spoke of his desire to be present at an Endeavor Convention so near the place of his birth, where the soil was hallowed by the dust of his "dear and honored mother." It was fitting, then, that, on Friday after the Convention, the assembled delegates should visit Aylmer, the spot referred to by Dr. Clark, where Principal Grant, of Kingston, delivered an inspiring address.

The Jewish Chautauqua

The "Jewish Chautauqua Society" is not, like the "Catholic Summer School," an organization separate and distinct from the great original institution of Bishop Vincent, but forms a department within that society. The feeling of the inadequacy of desultory reading and isolated literary circles among the Jews has long been recognized, but it remained for the Rev. Dr. Henry Berkowitz, of Philadelphia, to attempt to supply something better. He is a man of broad culture, progressive ideas, and is thoroughly imbued with the American spirit, having been a member of the first class graduated from the Hebrew Union College (the Rabbinical Seminary in Cincinnati) in 1883. Visiting the Chautauqua Summer School at Lake Chautauqua during the summer of 1892, it appeared to him to be exactly the system of which he was in search. Broad-minded himself, he found that he was met by the same liberal spirit in the officers of the "Chautauqua Society." He saw no reason for organizing a separate society when he might avail himself of the thoroughgoing organization already existing. The officers of that Society willingly agreed to substitute readings in the Jewish religion for those prescribed in the Christian religion, whenever Jews or Jewesses desired to avail themselves of the general Chautauqua courses. On the 18th of April, 1893, Dr. Berkowitz presided at a Convention called by the various Jewish literary societies of Philadelphia, and the "Department of Jewish Studies in the Chautauqua Literary and Scientific Circle" was formed. Dr. Berkowitz did a large amount of pioneer work in the interest of this Department, especially at the Congress of Religions held in Chicago in connection with the World's Fair. There he delivered a spirited address which was freely discussed and very well received. Three years have elapsed, during which a large amount of preparatory work has been done. One thousand members have taken up this special work, in twenty-three States. Two special courses have been arranged, and the syllabi published. One is a two years' course of readings in the Bible, arranged by Dr. Berkowitz. The first year's course is designed to give a general view of the entire Old Testament, using "The Bible for Home Reading," by Claude G. Montefiore, and "The Literary Study of the Bible," by Professor Richard G. Moulton, as aids. The second year's course deals with the Books of the Old Testament, in extenso, adding the Apocryphal Books. The course in Post-Biblical History and Literature of the Jews has been arranged by Professor R. J. H. Gottheil, syllabi covering two years' work having been issued. It has been deemed wise to reorganize the department so as to broaden the scope of the movement, and this was done in June, 1896, under the name "The Jewish Chautauqua Society." Its object is stated to be the promotion of the study of Jewish history, literature, religion, and life, by popularizing a knowledge of them and rendering their sources

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readily accessible to general readers. The Rev. Dr. Henry Berkowitz is Chancellor, assisted by fifteen counselors and an educational committee of like number, together with an executive committee of twenty. A Jewish Summer School and Assembly is to be established (probably in 1897) at Forest Park, Pike County, Pa., where fifty acres of land have been offered for that purpose. Other Jewish organizations have resolved to co-operate in the Assembly, among these being "The Conference of American Rabbis," "The National Council of Jewish Women," "The Sabbath-School Union of America" (Jewish), and the "Jewish Publication Society." Many of the leading Rabbis and prominent Jewish laymen are intensely interested in this movement, which promises to develop into a very powerful and widespread cultural force.

"The Rise of a Great Church"

Mr. T. Thomas Fortune contributes to the New York "Sun" an interesting article on "The Genesis and Growth of the Afro-American M. E. Church." It contains facts which will surprise many who read them for the first time. The Centennial Jubilee of the African Methodist Zion Church began in this city October 1. The census of church denominations corrected to 1895 gives the separate African Methodist Episcopal "establishments" as six, with a total membership of 1,189,285, with 8,335 ministers and 10,381 churches. The total population of those with African blood in the United States is not far from 10,000,000, and of that number about 1,200,000 belong to the Methodist Episcopal churches, and 1,350,000 to the Baptist denominations. In other words, the African Methodists and Baptists number over 2,530,000. Mr. Fortune estimates that fully 4,000,000 of the possible 10,000,000 Afro-Americans are regular members of the church, and that 16,000 are engaged in the regular work of the ministry. The valuation of the church property of the Methodist bodies alone is estimated at $12,000,000. These are certainly remarkable facts, and show, as hardly anything else could, the marvelous progress which has been made by the African race since the days of emancipation. It should be remembered that most of these churches had no existence thirty years ago. It is estimated that the centennial now being celebrated will bring to New York nearly 100,000 people, and that nearly 500,000 people will have an interest in the proceedings.

Some Interesting Facts about this Church

It was organized in 1796 by about twenty Afro-Americans who withdrew from the old John Street M. E. Church in New York, because of discriminations against them on account of race and color. From that beginning it has grown to its present dimensions. As showing that the colored people could be as exclusive as any others, one has only to read from the original Articles of this Church, which provided that no person should be admitted to close connection with their classes or be enrolled on their books but Africans or descendants of the African race. The most prominent church building of the order is at West Tenth and Bleecker Streets, New York, in which the Jubilee proper will be held. It began on October 1, and closed on the 12th. Many prominent persons were in attendance, and the musical programme was elaborate. We doubt if New York City during the present year will show any gathering so significant and prophetic as that assembled in celebration of this Jubilee. It will tell more concerning the future of the Republic than any political assembly in any part of the country. Its story may well be studied by those who have an interest in the kingdom of God and the welfare of the American Republic.

A Good Thing in Church Work in Canada

We have read with much interest the report of the committee of the Presbyterian Church in Canada on union with other churches. A proposition had been made, we believe, by the General Conference of the Methodist Church of Canada looking toward the establishment of a Federal Court to be composed of representatives of the various churches. The object of the suggested court is to promote co-operation and comity in respect of mission work and dependent churches. It is not to be empowered to deal with any matters which touch the independence of the churches. The movement is distinctly in the line of church co-operation, and its object seems to be the prevention of waste and controversy, especially in the establishment of churches. The proposition of the Methodist General Conference, we understand, has been accepted by the committee of the Presbyterian Church in Canada, and this committee is ready to go even further and empower this Federal Court in cases of emergency to give expression to the opinion of the churches on moral and religious questions affecting the welfare of the community, and to take action for the churches when such action is desirable. This strikes us as one of the most practical steps in the direction of Christian unity which has yet been taken. It is practical and practicable. If it will work in Canada it will work in the United States, and if in these countries, everywhere throughout the world. By all means let the Federal Court be established, and let it speak on all great moral questions with no uncertain sound, and let it interfere to prevent the needless multiplication of churches in those districts where there can be only competition and controversy.

Disestablishment

An article in the "Churchman" of October 3 from Oxford, England, and signed "Oxon.," on Disestablishment, is one of the most significant utterances on the subject which we have recently seen. It is written by one who is evidently loyal to the Anglican communion, but he begins it with this almost startling sentence: "The disestablishment of the Church of England, it may be seriously maintained, is more within measurable distance now than at any time since this proposal obtained a prominent place among the burning questions of political warfare. The reasons for this statement are not found in the decadence of the Church, for that is more active than at any time in recent years; nor in the growth of the demand for disestablishment outside, for that has not increased; nor because it has lost its power over the common people, for that was never stronger than to-day. Notwithstanding these facts, however, there are unmistakable signs that disestablishment is not very far off. Mr. George Russell, an enthusiastic Churchman, has expressed himself as believing that the Church must free herself from the State. Lord Halifax, the well-known leader of the High Church party, has taken very nearly a similar position, on the ground that the Church cannot submit to dictation from the State. Many of the younger and more energetic clergy are restive because of the interference of secular authorities. The real reason for what is regarded as the approaching severance of Church and State is found in the growth of the democracy and the unwillingness of the Church leaders to submit to the legislation of those who are not interested in its welfare. The surprising thing to an American is that these influences have not been more recognized in the past. How any loyal Anglican Churchman can consent to submit to even the slightest dictation from agnostic Prime Ministers and infidel Lords and Commoners is something which we cannot understand. As we have before said, we believe that the day the Church of England is disestablished its greatest prosperity will begin.

Death of Dr. Blaisdell

The death of the Rev. J. J. Blaisdell, D.D., for forty years a professor in Beloit College, Wis., and leader in religious and educational matters in the Northwest, is announced by telegraph in the Sunday morning New York papers. His eminent abilities might easily have won for him a National fame had he chosen to employ them in those forms of activity which give the religious teacher the widest circle and the largest reputation. From these avenues, however, he deliberately turned aside, and devoted himself with a rare singleness of purpose to his chosen work as instructor. The contributions of his pen were comparatively infrequent and were mostly anonymous, but a large constituency of pupils in all parts of the country look back upon his instructions as the most inspirational of their lives, and upon him with reverence and affection equally commingled. His rewards were those of love, not fame. Who will say that he did not enjoy the richer reward? In his character were singularly intermixed the qualities of the radical and the conservative. His spiritual insight and his loyalty to truth made him in the best sense of the term a radical—that is, a root man—carried him always to the root of every question which he considered, made it impossible for him to be satisfied with any solution of any problem which was not founded upon some great fundamental principle. But his temper was one of intellectual caution, strengthened by respect for the historic past. With that kind of radicalism which would disconnect the future from the past, throw away the results of the world's experience, and begin afresh a radicalism, if not inspired, certainly intensified, by an eager self-conceit, he had no sympathy, and with it only that kind of patience which charity has for error. In him were singularly commingled the qualities of the Puritan and the Liberal. That strength of conscience, that reverence for law and for God as the great Lawgiver, which is the best characteristic of Puritanism, he possessed in an eminent degree, but with it a largeness of intellectual sympathy and a power to put himself in the place of other men, the lack of which was the most serious deficiency in the Puritan character. The combination of logical reason and mystical faith in him suggested to those who knew him best the somewhat analogous character of Jonathan Edwards, though a Jonathan Edwards softened and humanized by the atmosphere of the latter half of the nineteenth century, and by a habit of mind which led him to live in the New Testament and with Christ, as the great Puritan divine lived in the Old Testament, not to say with Moses.

The Rev. Dr. George H. S. Walpole, Professor of Systematic Divinity in the General Theological Seminary in this city, has been appointed Principal of the Bede Training College for Schoolmasters in Durham, England.

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The Home Club

Women's Clubs' Programmes

The Outlook Club of Maquoketa, Iowa, has forwarded its calendar for the seasons of 1896–97. The programme of this club covers a very wide field—State, National, and foreign current events, the current events of the religious and art world—and includes a literary programme that seems very comprehensive. The membership to this club is limited to twenty-five. Each candidate must receive two-thirds of the vote of the entire membership to be elected. Absence from three consecutive meetings forfeits the membership, unless the member presents a written excuse to the secretary. Seven members constitute a quorum.

The Columbian Club of Groton, N. Y., was organized in February, 1892, and federated in 1894. The programme for the coming year is the study of Greek history, beginning on September 10, the study of "The Map of Greece;" followed by a study of "The Heroic Age," "The Religion of the Greeks," "Dr. Schliemann's Work," "Government and Society in the Heroic Age." This closes October. The study of Historic Greece and a study on Persian Wars fill the programme for November and December. A study on the Athenian Leadership constitutes the study of the club for January, Greek poetry for February; Greek Art and the Peloponnesian War constitute the programme for March and part of April. The study of the period from 404 B.C. to 1453 A.D. constitutes the study from April 15 to May 27. Current topics are given a certain amount of time at each meeting. This club is limited in membership to twenty-five. The following constitutes the list of reference-books for the winter's work:

"History of Greece," Grote; "History of Greece," Curtius; "New Chapters in Greek History," Gardner; "The City-State of the Greeks and Romans," Fowler; "Constitutional Antiquities of Sparta and Athens," Gilbert; "The Ancient City," Coulanges; "Studies in Greek and Roman History," Sheldon; "Historical Essays," Freeman; "Prehistoric Antiquities of the Aryan People," Schrader; "Lectures on Ancient and Modern Greece," Felton; "Ancient Mycenæ," "Ilios," "Troja," Schliemann; "Description of Greece," Pausanius; "The Greeks and the Persians," "The Athenian Empire," "Lives of Greek Statesmen," Cox; "A Handbook for Travelers," Baedeker; "Modern Greece," Baird; "The Story of Alexander's Empire," "Old Greek Life," "Old Greek Education," "A Survey of Greek Civilization," Mahaffy; "The Story of Greece," Harrison; "Parallel Lives," Plutarch; "Age of Fable," Bulfinch; "A History of Greek Literature," Jevons; "History of Ancient Literature," Quackenbos; "Growth and Influence of Classical Greek Poetry," Jebb; "Studies of the Greek Poets," "The Revival of Learning," Symonds; "Homer and the Homeric Age," "Homer in History," Gladstone; "The Iliad and Odyssey" (Bryant's Translation), "The Iliad and Odyssey" (Prose Translation), "The Homeric Hymns," Homer; "The Origin of the Homeric Poems," Bonitz; "Greek Poets in English Verse," Appleton; "The Ancient Classic Drama," Moulton; "The Attic Theater," Haigh.

The Social Science Club of Champaign, Ill., was organized in 1888. The programme for the year covers a wide range of subjects; Parliamentary Rules for Women's Clubs, College Settlements, Household Economics, Art, Legislation, Religious, and Biographical subjects, are among the many that will receive the attention of this club during the coming winter. The object of the club is stated in its article of incorporation: "The objects of the club shall be to study and investigate social problems, conditions, and relations, and to further educational and humanitarian interests." The club membership is limited to twenty-five. The annual fee is one dollar. The managers are elected annually at the first meeting of the club in April, and enter upon their duties in May. There is an executive committee of three members who are appointed by the managers. The nominations for the managers are by an informal ballot of the whole club; a majority vote after the nominations are made constitutes an election. The executive committee prepares a programme for the year's work. Nominations to membership are made in writing to the executive committee, who, at the meeting of the club two weeks after the nominations are made, report favorably or otherwise, as the case may be. A three-quarter vote constitutes an election to membership. Section 6 of Article III. of the by-laws states: "On the favorable vote of a majority of the members of the Social Science Club any woman's club in this, the Thirteenth Congressional District, may be elected to honorary membership in said Social Science Club, and its members shall be entitled on such honorary membership to attend any regular meetings of this club." When a member removes from the community she is placed on the honorary membership list. Should she again become a resident she becomes an active member on the first vacancy. Members are allowed the privilege of sending a vote in writing when absent from the meetings. Robert's "Rules of Order" govern the deliberations of this club.

The Fortnightly Club of Urbana, Ill., has a programme that covers nearly every field. Art, music, sociology, the home, National politics, education, psychology, are all given a place in its programme.

The Woman's Press Club, Cincinnati, O., meets once a month. The programme is non-professional, and represents about that of any woman's club. The peculiarity is that the qualifications for membership are stated in Article VII., Section 1: "Authors and writers for standard publications shall be eligible to membership. The candidate for membership shall submit to the committee on credentials any of the following: one or more volumes of her writings, articles, stories, or poems printed in standard publications, manuscripts and public lectures, a letter from the editor of a standard periodical saying that the candidate has been a contributor to his columns. The dues of regular members are two dollars a year; the dues of associate members, five dollars a year.

The Friends in Council of Quincy, Ill., was organized in 1866. The programme for the years of '96 and '97 covers American history and literature at alternate meetings of the club. The club meets weekly. The first half of the year is given to "Men and Books." In modern English literature the club has had as subjects, George Meredith, the Rossettis, Hall Caine, Walter Pater, Alfred Austin, Robert Louis Stevenson, Marion Crawford, Rudyard Kipling, Sidney Lanier, T. B. Aldrich, John Burroughs, Olive Thorne Miller and Celia Thaxter, Thomas Hardy, Matthew Arnold, Andrew Lang, Brander Matthews, John Watson, S. B. Crockett, Walter Savage Landor, John Addington Symonds. A paper is presented on the man, followed by a conversation on his books, with general discussion. Where two authors are presented for one afternoon, then the first author is treated in a paper, and the second author, or authors, are the subjects of general conversation. The historical course of study is arranged for conversational treatment, twenty minutes being allowed to each speaker.

The Freeport Woman's Club, of Freeport, Ill., is divided into two departments—the Art and Literature Department, which meets the first and third Saturdays of the month, and the Educational Department, which meets the second and fourth Saturdays. The Art and Literature Department chooses for its subjects books and authors, sculptors, artists, and musicians. The Educational Department presents a very comprehensive programme. Among the subjects discussed was "The Autumn Pamphlet of the Northern Illinois Teachers' Association," "History and Future of Compulsory Education in Illinois," "Arbitration and War," "The Present Status of Japan," "Chautauqua," "Parliamentary Law," "Municipal Reform in Relation to Public Education," "South Africa and her Political Relations," "Music as a Factor in Education." Last year at the annual meeting of the Federation of Women's Clubs of Illinois the following resolution was unanimously adopted:

Whereas, We as women are deeply interested in all that pertains to the welfare of children, and as citizens we realize that the public school is second only to the home in its influence upon individual life; therefore

Resolved, That the Federation of Women's Clubs of Illinois pledge its united effort to the support of all that is good and the eradication of all that is bad in the public-school system of the State.

Resolved, further, To accomplish this end we will visit public schools in our home cities, and study educational questions with reference to local conditions, and endeavor to secure the election of disinterested members of boards of education.

Resolved, further, That each club in the Federation be asked to report at the next annual meeting upon some special phase of public-school work which may be particularly interesting to it, because in line with the special work for which the club was organized.

The leaflet was sent out by the authority of the Federated Clubs of the State, which would furnish a model for other State Federations. Lack of space prevents our printing the entire leaflet. Section First lays down the principle of visiting schools, urging that the visitors go as learners, not as critics, and that careful reports be made to the clubs—such reports as would inform the members of the clubs of the actual conditions of the schools. Secondly, all visitors are urged to study all methods of education, and to subscribe for educational journals. Thirdly, the members of the clubs are urged to use personal influence to secure the highest type of school officers. Fourthly, that all teachers admitted to the schools of the State shall be those only who have had professional training; each group of women to study the local school laws, contrast them with that of other communities, study the laws of the State relating to education. The Women's Clubs are urged to combine for the passage of State laws that look to the improvement of the system of education in the State. Fifthly, the hygienic conditions of the schools should be most carefully considered. Sixthly, the members are urged to watch school legislation, secure copy of bills presented to the Legislature, with a view to knowing the exact text of the bill, as titles of bills are frequently deceptive. The members of the Women's Clubs of the State are urged to co-operate with good teachers and educational societies. The use of the press to disseminate knowledge about the schools and educational questions is dwelt upon. The members are urged to secure co-operation between the public libraries and the public schools. Artistic and attractive surroundings are urged both for school-houses and in school-rooms. It is taken for granted, according to the circular, that all members of all Women's Clubs are interested in the subject of education, and the well-known truth is reasserted that teachers and superintendents and Boards of Education would be glad to carry out many improvements that they cannot now accomplish because of lack of public sentiment. The leaflet closes with the words of Lincoln—"With public sentiment on its side everything succeeds; with public sentiment against it nothing succeeds."

Absorbent Gauze

One of the very useful and comparatively unknown conveniences to housekeepers is absorbent gauze. It is sometimes called butter-cloth. It is very useful in traveling. It makes a towel that dries quickly, and a wash-cloth that is so cheap that one can afford to throw it away after using. For household uses it has no limit. It dries glass beautifully and is always ready for use, it dries so quickly when wet. About a washstand it is indispensable. It can be bought by the wholesale at surgeons' supply stores and at the best drug-stores.

School and Health Boards

The Indiana Board of Health has not only banished slates, but it has decided that no unwashed child shall be admitted to the schools, nor one with a cough. Desks are to be washed with a disinfectant once a week, and no drinking-water is to be allowed to stand in pails or buckets.

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For the Little People

The Bread and the Ring

By Mary A. Winston

When Sadie was ten years old, she made her first bread. It happened in this way. Sadie's big brother had gone to the next village to bring back to her a new big sister. The two big sisters she already had were at the wedding.

That left only Sadie and her father and mother at home. Her father was just recovering from a long illness, and her mother was a prisoner in her armchair with the rheumatism. As for Sadie, she was too little to be out late in the evening.

Sadie's big sisters had forgotten to set the bread to rise before they left home, and it would be late when they returned.

"Father can't eat the bread unless it's twenty-four hours old, and we've barely enough now to last over to-morrow, even if the rest of us live on biscuit," sighed Sadie's mother. "It's hard to be a cripple when there's work to be done."

Sadie clasped her little hands, and her rosy cheeks grew rosier. "Oh, mother, let me mix the bread, won't you! I can do it, if you only just show me how. I know I can."

"You, child? Why, of course you couldn't. Run away to bed, now."

"Just let me try, anyway, mother, please!" said the little girl, coaxingly.

"Well, you may try," her mother said at last, doubtfully. "But come here to me first."

Sadie had long brown curls hanging down to her waist behind, but often tumbling over her shoulders on either side of her rosy face. Her mother gathered the curls into a knot at the back of Sadie's head, and pinned them up with two of her own hairpins. "We must be very careful that nothing goes into the bread that does not belong there," she said.

There was one thing Sadie did not have to do, and that was to roll up her sleeves. She had *none to roll up*. For Sadie was a dear little maid who lived in the dear old days of long ago. In those days little girls and even young ladies wore all their frocks low-necked and short-sleeved. So Sadie's chubby neck and shoulders and her plump arms were always bare. It was easy, therefore, to carry out her mother's next command, which was to wash her arms up to the shoulders.

"Dear me!" said Sadie, as she bustled about getting her materials for the bread together. "You have to be very careful when you make bread, don't you, mother?"

"Yes, indeed," was the answer. "You can't be too careful about what gets into the bread-pan."

But at last Sadie had the bread mixed ready for the kneading. It was a large mass of dough, because the bread must be enough for nine people. It was haying-time and there was "hired help" to feed.

"You must knead till the dough will not stick to your hands, and none is left on the sides or bottom of the pan," Sadie's mother directed.

In and out of the sticky lump went Sadie's little dimpled hands. How tired her poor arms grew! Once she almost wished she had not tried to make bread. But she kept bravely on, and when the bread was kneaded, covered, and set away to rise, it was sweet to hear her mother's whisper, "Good-night, my dear little helper!"

The next night at tea-time, Sadie's bread was upon the table—and it was very good bread, indeed. There was company to tea, and he ate a great deal of Sadie's bread. He was a young man friend of Sadie's big brother, and he was on his way to California. He talked a great deal at tea about the fortune he was going to get in the gold-fields.

Suddenly the young man stopped in the middle of a word and put his hand to his mouth. "Hello, what have we here?" he cried. He held up a tiny gold ring. Sadie's mother smiled.

"Our little Sadie made this bread last night. My older daughters forgot it in the excitement of Alec's wedding. It's your ring, isn't it, dearie? It came off in the kneading, I suppose."

Sadie blushed and looked down at her little dimpled hands. Hadn't her mother said nothing must get into the bread that didn't belong there? And here she had baked a ring in it!

The young man turned the little shining circlet over and over in his hands. Then he took out his wallet.

"I'm going to keep this for good luck, may I, Miss Sadie?" he asked, dropping the ring in and closing the wallet. "I only hope I turn up gold as easily out there in California."

Sadie had to swallow a lump in her throat, because that was her Christmas ring from her mother. But she said, quite bravely, "Yes, sir, please take it." So the next day the little ring that had been baked in Sadie's first bread started for California in that young man's pocket.

About a year after this, when Sadie had forgotten all about the lost ring, a stranger rode up to the door of her father's farm and asked for a young Miss named Sadie. When the little maid appeared, he handed over to her a box that felt pretty heavy.

"My partner out in California sent it," the stranger explained.

Inside the box there were four gold nuggets of a good size, and a bag of gold-dust. There was a note, too, and it read: "Dear little Sadie! I found these and more like them, not in the pot of gold at the end of the rainbow, but in the first slice of old Mother Earth I cut into out here. So your little ring did bring me good luck, you see. It is like the fairy ring in Thackeray's story 'The Rose and the Ring.' Did you ever read it? We'll have to call our fairy story 'The Bread and the Ring,' won't we?

"These bits are all for yourself, and I hope you will have something pretty made out of them. My gold-mine is called 'The Sadie,' after you, and she's a daisy."

Sadie looked at the pretty, shiny nuggets, and then she thought of the little ring she gave so unwillingly.

"Mother, it's queer," she said, slowly, "but the best luck comes when you give the good luck away to somebody else, doesn't it?"

And Sadie's mother understood. Do you?

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The Arrest of the Bears

They had been guilty of no crime. They were performing bears who had been, with their owners, traveling through the country. They were coming toward New York, and had entered the upper section of the city, where there are grass and flowers and trees and bits of the real country still left.

The two bears and the three owners were performing to the delight of the children, who stood at a safe distance, when a policeman appeared. Now, the policemen here do not fill the children with terror as they do in other sections of the city—for they are the friends of the children, and call them by name, and know where they live, and bow to the mothers of the children, and say "Good-morning" and "Good-afternoon" to the fathers, when they meet them. But this time the policeman looked very severe. He spoke to one of the owners of the bears, and he looked frightened. The three men talked excitedly, and, to the disappointment and dismay of all the children, the policeman arrested the three men and the two bears. The bears followed to the station-house, and were locked up in separate cells. The men were taken away down town to another station-house. The bears were quiet for a little time, and then they began to howl, and throw things round and break them. There was no other place for the bears; they could not be turned loose in the street, the Park authorities would not admit them into the select society of animals in the Central Park, and in the station-house they must stay. They howled, and jumped so hard against the doors of their cells that it was feared they would break them down. The policemen were afraid, but there was no relief. At last a man was found who wanted two bears to take part in a play, and he came with one of the owners, who was released on bail, and took the bears away in a big truck.

As I told you in the beginning, the bears had been guilty of no crime.

It is against the law to attempt to earn money on the streets of a city without paying for the privilege; we call this "getting out a license." Doubtless you have noticed numbers on some of the wagons on the streets; these numbers are the numbers of the licenses granted by the city. Because the owners of the bears had not obeyed the laws they were arrested, and the innocent bears were shut in a cell because there was no place else to go.

❀

A Russian Baby

A traveler from Russia says that Russian babies in Siberia are not very attractive. He says that one day he noticed in one of the houses a curious bundle on a shelf; another hung from a peg in the wall, and a third hung by a rope from the rafters—this one the mother was swinging. The traveler discovered that each curious bundle was a child; the one in the swinging bundle was the youngest. The traveler looked at the little baby, and found it so dirty that he exclaimed in disgust, "Why do you not wash it?" The mother looked horror-stricken, and ejaculated, "Wash it! Wash the baby! Why, it would kill it!" What a happy country Russia would be for some boys! Never to hear "Wash your face and hands," nor "Have you brushed your hair?"

❀

A Narrow Escape

By Elsie Hill

Nan, Angeline, and Mary lay mournful in a row;
Despair and grief were in their hearts, and on their faces woe;
For Saturday was moving day, and mother dear had said,
As she kissed them all and hugged them all and tucked them all in bed,

"That heap of broken dollies we'll leave upon the floor;
I'm sure you'll never miss them—I'll find you plenty more.
They're old and torn and battered up—not one of them's complete—
I think I wouldn't take them to the house on Pleasant Street."

Nan, Angeline, and Mary went sadly off to sleep—
In happy dreams they soon forgot that melancholy heap;
But when at last in slumber sound their tired mother lay,
She heard a voice, a gentle voice, that sweetly seemed to say:

"Those children you're so fond of—'tis odd you cannot see,
They're really very far from what a perfect child should be!
There's many a pretty child in town in case you feel inclined
To choose some pretty *new* ones, and let *these* stay behind.

"For Mary broke her arm, you know, and Nan turns in her toes,
And Angeline has freckles on her funny little nose;
They bump their heads and tear their frocks—it's hard to keep them neat—
I think I wouldn't take them to the house on Pleasant Street!"

That loving little mother, oh! she started up in fright,
She ran to all her babies, and she kissed and hugged them tight.
She put her little bonnet on, and bought a pot of glue,
And when they moved to Pleasant Street, the dollies all went too!

—*St. Nicholas.*

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Correspondence

Dollars and Yardsticks

To the Editors of The Outlook:

I think the contradiction which your correspondent "D. M. N." discovers in the speeches of Mr. Schurz and General Harrison is easily resolved. The free coinage of silver at sixteen to one would undoubtedly, for a time, raise the market price of silver bullion, but the stimulus thus given to silver-production would so increase the supply as to cause the price of silver to fall again. In the meantime, the mine-owner would make a profit and holders of the increased silver currency would have to pay for this profit, and wages, etc., would lose in purchasing power. The two statements, the mine-owners' profit and the laborer's loss, are both true, only not at the same instant of time.

Another correspondent, "T. H. E.," asks how there can be a fifty-cent dollar any more than an eighteen-inch yardstick. He does not seem to be aware that what gold men mean by a fifty-cent dollar is a dollar worth fifty cents in gold. I presume no one denies that if we have free coinage of silver, and silver becomes the standard, by running gold out, that a silver dollar will be worth a dollar—in silver. So, if we had free coinage of leather, a leather dollar would be worth a dollar—in leather. But what good would that do anybody? "T. H. E." is certainly mistaken in saying there is no analogy between dollars and yardsticks. A yardstick is a measure of length, and a dollar serves as a measure of value. If one wished to exchange pigs for a horse, the money value of the one pig and of the horse, respectively, would show, by reducing both to a common denominator, as it were, how many pigs should be given for the horse. This is analogous, for example, to comparing the length of a house and a piece of cloth by means of a common unit of measurement. It is true, however, that this analogy between money and a yardstick or other unit of measurement is not complete. A yardstick measures the length of a piece of cloth; it will not buy cloth. A dollar both measures the value of an article and is also exchangeable for it at a given ratio—the market price.

C. B. W.

—

The Power of Free Coinage to Restore the Parity

To the Editors of The Outlook:

It is generally accepted that free silver coinage by the United States would tend to drive our gold currency out of the country, unless this tendency were checked by a rise of the price of silver to a par with gold. It is likewise conceded that the tendency of silver to rise in price would be governed by the demand and supply.

Let us suppose on the adoption of free coinage our silver dollars would depreciate to the value of only 53 cents in gold. Practically, then, we should have $600,000,000 of gold (the quantity now given as belonging to our currency) thrown upon the markets of the world, and a demand created for at least enough silver to coin an equal amount. Also, if the prices of commodities should be much enhanced, as would certainly be the case were we using fifty-three-cent dollars, we should need a large increase in our currency to meet the ordinary demands of business.

What would be the effect of this new demand for $600,000,000 to $1,200,000,000 of silver, and of throwing $600,000,000 of gold into the hands of the remaining gold-using countries?

Where, in the first place, would we get this great supply of silver? From Mexico? Mexico has only $55,000,000 in silver currency. From the Central American States? They have only $12,000,000. Would it come from South America? All the South American States have only $30,000,000. The United States would need from six to twelve times as much silver as is contained in the currencies of Mexico, the Central American States, and the South American States all combined.

Should we look to Europe for this supply? All the countries of Europe together have $1,400,000,000 in silver coin. Leaving out subsidiary coin, which of course no country could do without, Europe has only $900,000,000 in silver. The United States could therefore buy at the market price all this and have $150,000,000 of its gold left. But the silver coins of each country of Europe circulate at par with its gold. Should we, then, expect Europeans to bring their silver coins here and sell them or have them coined into dollars worth only fifty-three cents in gold?

We are told, however, that Austria and Russia are trying to get on the gold basis, and that they would seize the opportunity to unload their silver on us, even at reduced prices, and to take our gold from us. But Austria and Russia together have only $168,000,000 in silver. Leaving out their subsidiary coin, they have only $80,000,000 which they could unload on us, though they were willing to sell at the reduced price. No country, however, has shown a tendency to make a great sacrifice in this direction. Germany, after having passed a law for the sale of her silver coins, refused to continue the sale when the price of silver began to fall greatly. Should Germany decide to continue the sale when prices rise again, she has (outside of subsidiary coin) only $105,000,000 to spare.

Japan is spoken of as another country that is seeking to go on the gold basis. Outside of subsidiary coin, Japan has only $68,000,000 in silver.

China and India, the other great silver-using countries, are so attached to the silver standard by tradition and by centuries of use, that it is nowhere claimed that we should be flooded with silver from these sources. Moreover, since 1878 India has absorbed $600,000,000 of silver, and even since the closing of her mints she has gone on absorbing silver at practically the same rate. (See Lexis, "The Present Monetary Situation.")

To sum up, the countries that have shown a desire to go on the gold basis (Germany, Austria, Russia, and Japan), have only $248,000,000 in silver to spare, and have shown no inclination to sell it at much, if any, below its coinage value.

On the other hand, suppose that, on the adoption of free coinage, the price of silver rises to a par with gold. Still it will not be profitable for Europeans to bring their silver coins here. The coinage ratio in European countries being lower than ours, European silver could be recoined here only at a loss to the owner. Moreover, it being once shown that the United States alone had been able to raise silver to a par, it may well be doubted if any European government would be willing to sell its silver at a sacrifice.

Granted that silver rises to a par, we shall be pointed to another source of the metal in the world's stock of silverwares. These, however, could be coined only at a loss, owing to their enhanced value due to the work put upon them. Wares that had been made of low-priced silver would increase in value as the price of silver advanced. It is clear that the owners would never find a time when they could turn their wares into coin without making a sacrifice equal to the cost of the work put upon such wares.

The only remaining source of silver is in the annual production of the mines of the world, amounting at present to $225,000,000 a year. Of this, according to Giffen, about one-half is available for coinage. The amount coined in the world last year was (according to Secretary Carlisle's recent circular) $113,000,000, which may be said to be the world's present demand for silver for coinage. It is estimated that the United States under free coinage would need to add $100,000,000 to its currency each year in order to maintain prices at the level of five years ago. In other words, the world's demand for silver for coinage would be almost doubled, and would be almost double the amount that at present is available for coinage.

There are those who believe that the production of silver would be enormously increased by an increase in its price, or even by furnishing a market for it at the present price. It needs to be remembered that the production of the precious metals is not governed largely by the market price, or, in other words, by the profit to the producer. It is stated on good authority that in one of the gold-mines of Colorado gold is being produced at a cost of only one cent on the dollar. Under such stimulus why has not the production of gold increased enormously, as one would naturally expect? The same answer holds for silver; any increase in the production of the precious metals is largely dependent upon chance finds. An increase in the price of silver would probably result in a considerable increase in the production, though this is not at all certain.

Moreover, the adoption of free coinage by the United States would mean a decided decrease in the annual demand for gold. It is argued with much force that the United States has increased its population and business as much in the past decade as the gold-using countries of Europe have increased theirs, and, therefore, that the yearly demand for gold to coin would be decreased accordingly. To this should be added the fact already noted, that, practically, there would also be thrown on the market the $600,000,000 of gold coin in the United States—more than one-seventh of the gold coin in the world.

The total effect of increasing the immediate gold supply in the market by $600,000,000, and decreasing the demand by one-half, at the same time furnishing an immediate market for at least $600,000,000 of silver, and doubling the yearly demand for it, would be such as to leave, apparently, no question as to the establishment of a parity between the two metals.

F. S. K.

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A Correction

To the Editors of The Outlook:

My attention has been called to a statement made in one of your editorials of the 19th of September, in which it was stated that the Republican party of Colorado had declared for Bryan and Sewall, and nominated electors for President who would vote for those candidates.

Your editorial must have been written under a misapprehension of the facts. Ordinarily it is not worth while to deny any statement that appears during the campaign; but The Outlook is usually so fair, and its editorial opinions are taken by so many people for law and gospel, that I am moved to ask you to print this statement of the facts.

The Republican State Central Committee met in Denver on the 29th day of July. Without going fully into the question of numbers present, it may suffice to say that a large majority of the Committee were present either in person or by proxy; and that a majority both of those present and those represented by proxy declared in favor of the National Republican ticket, and called a Convention to meet in Colorado Springs on September 30, to nominate a State and electoral ticket.

The minority of "Bryan Republicans" stayed in the meeting, participated in all its proceedings, and remained until the end. Afterwards they bolted, called another committee-meeting in an irregular way, and at that meeting a Convention was called to select "silver Republican" electors for Bryan and Sewall, and nominate a State ticket. That Convention merely suggested names for nomination, and delegated all its power to a fusion committee, which afterwards met with similar fusion committees appointed by the Democrats, the Populists, and the "Silver party." These fusion committees failed to agree altogether, and the result was two State tickets—one of the Populists and Silver party, the other of Democrats and bolting Republicans. They did agree on an electoral ticket, however. The "Silver Republicans" adopted that as their name, and chose an emblem different from the Republican emblem—a dove instead of the eagle.

The regular Republican Convention met in this city on September 30, duly constituted by regularly elected delegates, about 700 in number, from all parts of the State, and nominated a full electoral ticket for McKinley and Hobart, and a full Republican State ticket.

Of course the matter of the number of former Republicans who support respectively the regular Republican ticket, or the fusion ticket, has properly nothing to do with the case. But, as a matter of fact, we suppose that a large majority of the former Republicans of the State favor the regular Republican ticket. I think you will see that your editorial statement was adapted to give a wrong impression to your readers about the situation in this State.

I cannot close without referring to the latest device of the "Silver Republicans" to prevent the election of the regular Republican State ticket. It is nothing less than an attempt to disfranchise utterly all those who desire to vote for the Republican nominees. The Secretary of State—a tool of the "Silver Republican" managers—has declined to allow the Republican ticket to be printed at all on the official ballot. The matter has been carried into the courts,

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of course, and the decision is unknown; but an attempt has been made absolutely to disfranchise and prevent from voting a full third of the legal voters of the State. That it has been made under the technical forms of law seems to me to add to the heinousness of the crime. It is an illustration of the spirit that is animating the Bryan campaign in this State.

W. A. PLATT,
Editor of the "Colorado Springs Gazette."

True

To the Editors of The Outlook:

You made a grave error in stating that Congress had passed a *joint* resolution in 1878 that the Government should pay its bonds in silver if it so preferred. The resolution was "concurrent" and not "joint," was not sent to the President for his approval as "joint resolutions" have to be sent, and had no binding force on the Government in any way. It was simply declaratory of the opinion of Congress, which is only one branch of the Government. Since that date the Government has paid no bonds in silver.

H. H.

Our correspondent is correct. The resolution did not call for executive action. It was simply a public official act by the Department of the Government which alone has power to create debts, declaring formally that the Government's promise to pay "coin" was to be understood as a promise to pay gold or silver at its option. The Treasury, in the exercise of that option, has thus far always chosen to pay gold. One question now before the people is whether in the future it shall in the exercise of that option pay silver.

Bishop Walker's Chapel Car

To the Editors of The Outlook:

In The Outlook for September 5 the article entitled "The Gospel on Wheels" made no mention of the *first* car which was built for church work, namely, "the Cathedral Car of North Dakota," the idea of which originated with Bishop Walker. The car was completed in the autumn of 1890, and was on exhibition in Chicago and St. Paul for some time. Among the number who thronged to visit it were a delegation of Baptists; the Bishop, with his usual courtesy, showed them everything of interest about the "Cathedral Car." After investigating everything within and without, one of the delegates asked the Bishop if he had a patent on the car. He answered in the negative. Then the delegate asked how much he would charge for the use of his idea. So far from setting any price, the Bishop heartily assured them that he would be most happy to have them make use of his idea in building as many cars as they could make use of for religious purposes.

I am sure that many of your readers were much disappointed that the world-renowned "Cathedral Car" was not referred to in the article "The Gospel on Wheels." The Japanese have noticed the "Cathedral Car" in their papers in the following words: "Mr. Dakota has a Church Car in which he travels all over the United States." We think Li Hung Chang could enlighten them on the geography of our country. The "Churchman" for August 5, 1896, contains the following:

It is singular how quickly a good idea extends itself. The Bishop of North Dakota's "Cathedral Car"—sometimes, we regret to say, barbarously called a "Car-thedral"—has been imitated in the most unexpected quarters. It is natural enough that a Cathedral Car should be found in the Upper Peninsula of Michigan. But four such cars for purposes of evangelization, which, by the by, can scarcely be called Cathedral Cars, are now used by the Baptist denominations in this country. What is more amazing is that a church generally considered so unprogressive as the Greek Church has one running in Russia. The Trans-Siberian Railway, which crosses the most dreary regions of the Caucasus for 1,500 miles, has five such cars on its line. Each car carries two priests, who celebrate the Holy Sacrament daily in the villages through which the road passes. Is not this a very striking comment on the metaphor used by St. Paul when he asks the Thessalonians to pray that the Word of God may run like a wheel?

An English clergyman in one of the English colonies of Africa also has a church car.

A. W.

Chapel Cars

To the Editors of The Outlook:

Your kind notices of our Chapel-Car Work from time to time have been appreciated.

In your issue of September 26 I notice a letter making disparaging comments on the work of the chapel cars. I can but wish your correspondent had given his name in full, and also the names of the towns to which he refers. It is not my custom to notice anonymous letters, either to myself or in public print, but, fearing that some of your readers may get a wrong impression concerning our chapel cars from the letter referred to, may the writer, as General Manager of the Chapel-Car Department of the American Baptist Publication Society, be allowed a statement?

The original object of the chapel cars was to visit small railroad towns where people were deprived of hearing the Gospel of Jesus Christ. Many such towns have been reached, and much good, under the blessing of God, accomplished.

While the cars are under the supervision of the Baptist denomination, *evangelization* has been the *first* work, and it can be truthfully said that not more than one in ten of those professing conversion in the chapel-car services have united with Baptist churches. Numerous churches of other names have received accessions, and have gracefully and gratefully acknowledged the blessing received from the visits of the chapel cars.

So many invitations from pastors and laymen of other denominations have been received that their urgency could not be denied. Any one at all acquainted with the West knows how difficult it is to get the inhabitants of these Western towns to attend public worship. The novelty of a religious service in a railroad car built for such purpose attracts scores and hundreds who otherwise would not attend services in accustomed places of worship, or even in public halls. In this way all Christian churches in communities where the cars have stopped have been greatly helped.

Yes, in more than one instance, the evangelists in the chapel cars have been compelled to leave the car, because the seating capacity of one hundred and fifty in the car could not accommodate the crowds who came. At such times the chapel-car missionaries have gone into the largest church edifices, opera-houses, and public halls, and all churches have reaped the benefits.

Yes, the chapel cars have gone into large railroad towns where shops are located, division points, and have been used for railroad men and their families, many of whom have been won to Jesus Christ. Where, if not in such towns, should "a church on wheels" be used? Since the railroads grant us favors in transportation of the cars and the missionaries in charge, ought we not to let the railroad companies see that we are trying to benefit their men, who, in hundreds of instances, are deprived of church privileges? Many railroad men have become Christians in the car services, and there is not a railroad official anywhere but knows that a consistent Christian at the throttle, at the switchboard, running their trains, and in other positions, is the kind of man they want in their employ.

This work is in its experimental stage, and will soon be conducted so that no Christian man or woman, of whatever name, will try in any way to hinder the progress of the chapel cars in bringing men, women, and young people to the Saviour, allowing them to choose the Church which they believe to be right.

Much more might be written to show that while the chapel-car work is in the hands of the Baptist denomination, *evangelization is the prime object for which the chapel cars are operated.*

BOSTON W. SMITH, General Manager.
Minneapolis, Minn.

The Treatment of Criminals

To the Editors of The Outlook:

Your editorial paragraph on the broken-down condition of the released dynamiters touches upon a most difficult phase of the difficult question of the treatment of criminals. The London "Daily News" is right when it declares that "the public is beginning to have a most uneasy feeling that the system hitherto in vogue simply takes the heart out of a man, and leaves him good for nothing in body and soul at the end of his term."

In my own recent experience I have had dealings with four prisoners who have served terms varying from two to four years. Each of these prisoners at the time of his arrest was a breadwinner—one of them, it should be said, often out of work, but the other three doing well, supporting themselves, and, in whole or in part, maintaining others dependent upon them.

Of these four one is, happily, now dead. I say happily, because the outlook for a man of his age—he was above fifty—was gloomy. It was not probable that he could regain a place in society and become a useful member of it. Two of the others since their release have been in the hospital, and confirmed invalidism seems to confront them, while the last impresses one as a nerveless, discouraged, sick man. He was particularly strong, competent, and vigorous when he was arrested.

All of these four men did wrong, although there is some doubt about the degree of guilt of one of them, and all deserved some sort of punishment. The prisons in which they were confined are admirably managed, and strict and careful attention is paid to their sanitary condition.

What is the State's profit and loss account with these four men?

On the side of profit we put the vindication of the majesty of law, and the punishment of wrong-doers, with its deterrent effects.

But on the loss side we have the following:

1. The cost of the arrest and trial of these men.
2. The cost of their maintenance while in prison.
3. The loss of their service to the community.

The whole bill will probably amount to several thousand dollars.

What is the result of it all? The mill-wheels have turned in the appointed way, and what is the grist? Four broken-down men, a burden to themselves and to the community.

I have no remedy to suggest. In three of these cases from twenty to fifty lashes given immediately after sentence, followed by release, might have proved effective. Certainly this remedy would have cost the State less, and the men would have been none the worse physically for it. But I do not know enough of the effect of corporal punishment to urge this as a remedy.

The present need seems to be to become thoroughly convinced that the confinement of criminals does not produce the results hoped from it, and that it is an extremely costly method of dealing with crime. Instead of feeling that justice has been done when we hear of a sentence passed of ten or twenty years' imprisonment, and that the matter ends there, it will be wiser to feel that the community assumes the gravest responsibility when, by the mouth of its agent the judge, it deprives the condemned man of his liberty.

There is reason also to think that the outcry against the abuse of the pardoning power is often unwise. It is probable that in every large prison there are many men who might be pardoned greatly to the advantage of the community.

R. KIDNER.

Boston.

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Notes and Queries

1. In the Pope's encyclical of last June he dwells at length on Christ having invested Peter with supreme authority, and refers to the passage where Christ is reported to have said, "Thou art Peter, and on this rock I will build my church. . . . Whatsoever thou shalt bind on earth shall be bound in heaven," etc. How does the "higher criticism" explain these verses? 2. What is the best book to meet the claims of the Roman Catholic Church?
E.

1. This is not one of the class of questions with which the higher criticism deals, except so far as to consider whether it properly belongs to the original text. "Peter" signifies in Greek the *Rock-man*, or the man who has his feet upon the Rock. Jesus is the Rock of that faith which Peter had just avowed. To "bind" and "loose" signified in Jewish usage to condemn and to absolve; in general, to judge. In the fellowship of faith, Jesus, and Peter, and every other believer, are of one mind and spirit. The sense is that the judgment of this spirit, whether in condemnation or absolution, is one and the same on earth and in heaven. Of course this depends on the reality and vitality of the faith. The same thought is in 1 Corinthians ii., 15, 16, and elsewhere. 2. What the best book is depends somewhat on the case and character of the individual. A very good small book is Dr. Littledale's "Plain Reasons Against Joining the Church of Rome."

1. Kindly give me a list of books treating of the "higher criticism" of the Bible from the scientific standpoint. 2. Is there such a book as "Millstones of Christianity," by Goldwin Smith, and if so, by whom is it published? 3. Are the miraculous birth of Christ and his vicarious sacrifice accepted by the best modern Biblical scholars as historical facts? 4. Is the Darwinian theory of the descent of man seriously questioned by scientific writers who are not theologians?
F. C. S.

1. Dr. Sanday's Bampton Lectures on "Inspiration," 3d edition; Dr. Horton's "Revelation and the Bible;" Dr. Gladden's "Who Wrote the Bible;" Dr. Bacon's "Genesis of Genesis." Others of a more technical nature you probably would not care for. 2. The "North American Review," published in New York, contained last December an article by Professor Smith, entitled "Christianity's Millstone." 3. As to the former, it is a question of fact, and there is a division of opinion among the best scholars. As to the latter, it is a question of explaining a fact, and the weight of opinion rejects the explanation formerly given, that Christ's sacrifice was to propitiate God, or to pay an equivalent to justice. 4. Not in its essential point, the derivation of human from sub-human life. The only serious divergence from Darwin is as to the extent of efficiency in the evolutionary process to be assigned to what is called "natural selection."

1. Kindly tell me what books might be profitably read in connection with the study of Exodus. 2. I found myself wondering, after reading the sermon in the last Outlook, why Christ healed so readily those that came to him, if suffering is conducive to the development of character. Kindly tell us what you think of Cuthbert Hall's "Does God Send Trouble?" 3. If several successive generations of human beings should live up to a high standard of morality, and in a thought-atmosphere of health, would not physical suffering largely disappear from the earth?
M. G. S.

1. The Expositor's Bible, "Exodus;" Dr. B. W. Bacon's "Exodus;" Dr. S. C. Bartlett's "From Egypt to Palestine." The Modern Reader's Bible, "The Exodus." 2. Suffering is doubtless thus conducive, but so are other things, as restored health. We do not agree with the views of the book you name. Water would drown in a sinless world as in a sinful. Any race of sentient creatures living on a globe undergoing geological changes must in the nature of the case be liable to suffering. 3. In the course of time, under the conditions you mention, many kinds of physical suffering would disappear. In fact, they are slowly disappearing.

Will you have the kindness to give a list of the best books to read in preparing to take a class through a course in Church History—the course to link itself with Paul's work, and trace the steps out through the early centuries and down through the Reformation. Not all bones, but some blood and life to make the course interesting.
H. L. P.

Perhaps the series of little books published by Longmans, Green & Co., New York, "Epochs of Church History," would answer your purpose best. Among them we name "The Church of the Early Fathers," "The Church and the Roman Empire," "The Church and the Greek Empire," "Hildebrand and his Times," "Wyclif and Movements for Reformation," "The German Reformation." A full work like Schaff's "History of the Christian Church" should be at hand for reference. To make history interesting, attend to the biographical element. Schaff does this to some extent, and is, in general, a treasury of varied information.

Can you kindly inform me whether Dr. Abbott has published the New Testament with explanatory notes suitable for private reading? Or, if not, can you tell me where I can find such a work, and by whom written? I want something easily understood. Should prefer Dr. Abbott's work above all others.
J. H. C.

Dr. Abbott has published convenient commentaries on the Gospels, the Acts, and Romans. Such an annotated Testament as you describe is published as a "Commentary on the New Testament," in two small volumes, by the (London) Society for Promoting Christian Knowledge, at about $1.50 each. (T. Whittaker, New York.)

What book, readily accessible to the English reader, will give the latest results of the New Criticism as to the history of Israel from the death of Eli to the accession of Solomon?
A. C. R.

You will find it compactly given in the Encyclopædia Britannica, Vol. XIII., pp. 402-406. See also two pamphlets, "What of Samuel?" and "Early Pupils of the Spirit" (T. Whittaker, New York; 40 and 20 cents). The Encyclopædia article is also published in book form: "A Sketch of the History of Israel and Judah," by Professor Wellhausen. Rather less condensed is Professor Kent's "History of the Hebrew People from the Settlement of Canaan to the Division of the Kingdom" (Scribners, New York).

A person here asserts that it is not uncommon for wind and tide to so affect the waters of the Red Sea as to leave the bottom dry at the place where the children of Israel passed over, or where they are supposed to have passed over. He states that Napoleon when in Egypt rode his horse across the dry bottom at this place. Are these statements true? And if true, will you oblige by citing authority?
J. K.

In President S. C. Bartlett's "From Egypt to Palestine," pp. 175-182, you will find the characteristics of the Red Sea ford described substantially as you have stated.

Kindly give in your columns: (1) the best "Diatessaron;" (2) the publishers of some quarterlies on courses (other than the International) for children.
S. W. H.

1. "The Interwoven Gospels," by the Rev. W. Pittenger (Fords, Howard & Hulbert, New York). 2. See reply to following query.

Kindly inform me what other published systems of Sunday-school lessons there are besides the "International" and the "Bible Study Union" or Blakeslee systems?
A. H. S.

Such courses are published for Episcopalians by Thomas Whittaker, Bible House, New York, and for Unitarians by the Unitarian Sunday-School Society, Boston. We shall be obliged to any correspondents who can send us the names of individual churches printing special courses for themselves.

1. Please tell me your opinion of the value of Weiss's Introduction to the New Testament to a minister who is anxious by careful study to supply as far as possible the lack of a seminary training. Is there any other Introduction to the New Testament you would recommend instead? 2. Please recommend to me a work on pyschology.
A. S. H.

1. Of Weiss's "Introduction" Professor Thayer, of Cambridge, remarks as follows: "Scholarly and judicious; the best." 2. Professor James's. It may be had either in two volumes or abridged in one.

"Scribner's" for September, in "The New Olympian Games," has this sentence: "Sunday, April 5, was the Greek Easter, which in this year coincided with the European Easter." Please explain why they do not always coincide.
E. C. A.

Because the Eastern Church follows the unreformed calendar (the "old style"), which is twelve days behind the true time, its celebration of Easter seldom coincides with that of the Western Church, but usually comes either before or after.

What recent books on the "Sermon on the Mount" can you commend to a Bible-class teacher?
X.

The only recent one is entitled "The Master and Men," by the Rev. W. Burnet Wright. (Houghton, Mifflin & Co., Boston.)

Please send me a list of books for an exhaustive study on the Book of Job—the order of their value.
G. H. W.

The Rev. Samuel Cox, Professor Genung, and Dr. Cheyne—the latter in the volume entitled "Job and Solomon"—will give you ample material.

Please give the names of some publishers of Sunday-school lesson courses on the life of Christ suitable for children.
S. W. H.

The Blakeslee Union for Bible Study, Bromfield Street, Boston.

Can any subscriber tell me where a key can be obtained to an old steel engraving entitled "The First Prayer in Congress"? The original painting is by T. H. Matterson, and the engraving by L. A. Elliott & Co., of Boston. If not, perhaps some one having a key would be kind enough to give me the names of the personages in the engraving.
E. L. HANNAN.
Carlisle, Pa.

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To the Trustees of the American Bible Society

An Open Letter

The reference in The Outlook of July 25, 1896, to the "millions of Bibles" which you and your sister Society, the British and Foreign Bible Society, have printed and circulated during the past year, has made me thank God for the noble work which you have done and are doing, and emboldens me, an humble worker in the Lord's vineyard, whose privilege it has been, during the past eight years, to distribute your publications to the extent that means were given him to purchase them, to make an appeal to you for a few changes in such publications.

You print, and your depositories are filled with, English Bibles and Testaments in very small type.

Now, a Bible or a Testament is valuable to its owner only in so far as it is read by him, and when the Holy Scriptures are printed in such small or indistinct type that to read them strains the eye, the average person will seldom, or never, read them.

I remember well the sense of relief which it was to me when, during the sixties, I found, after we were a half-day's journey from our last camping-ground, that I had left there the little polyglot Bible in very fine print, which I valued as a gift from my sainted mother, but did not read as often as I should have done because I could not do so without straining my eyes.

May it not have been that when the great adversary of souls saw the good that your publications were doing and were to do, he sought to hinder your power for good by putting it into your hearts to print God's Word in such characters that it could not easily be read? My experience would lead me to think that this has been a device of his which has escaped your notice.

There is a way of avoiding this difficulty, which you have made use of, but the benefit of which you have lessened by your method of distribution of your publications, and by your failure to extend them in that direction—this is the publication of portions of the Bible.

What you have done towards supplying the need of the people for the separate books of the Bible is admirable.

Nicer, cheaper, and more useful books than most of those portions of the Bible for English readers which you publish it would be hard to find; but you would help on the study of the Bible very much if you would increase the number of the Biblical books which you publish separately in good print, and would add to such books the marginal readings of the translators of the Authorized Version.

You publish the Book of Genesis separately in readable print and in beautiful bindings, but no other books of the Old Testament, except the Psalms and Proverbs, and a cheap edition of the Book of Exodus, which is in such fine print as to be hardly readable.

Is not the latter book, containing, as it does, the account of the rescue of the Israelites from their bondage in Egypt—the type of our redemption—even more worthy of being published separately, in readable print and in handsome binding, than the Book of Genesis?

The Book of Deuteronomy has been picked to pieces by the German critics and their imitators; is it not also worthy of being published separately? I remember well turning away in disgust from listening to one of the criticisms of this book, which was being read to me many years ago, when my eyes were temporarily disabled, and asking to have the book itself read to me. I found it a complete answer to most of the theories about it. May not others be benefited in the same way if they are induced to read this book, by having it in good print, and separate from the books which surround it and hide it?

Would it not be a great help to the general reading of the Bible if you would publish in separate volumes and readable type the other two books of the Pentateuch which are so little read—the Book of Joshua; the Book of Judges, with its accompanying idyl, the little Book of Ruth; Samuel; the Books of Kings; and the prophecies of Isaiah, Ezekiel, and Daniel?

A single book of the Bible, or several smaller books bound together, will be read by a person who will not read the whole Bible, or pick out for his reading a single book.

I have distributed a great number of the different Gospels, and several times have had the opportunity of inquiring whether the book given has been read. In each instance I was told that it had been, and in one that it had been read twice. Once I gave a roan and gilt copy of St. John to a poor woman, who was a Romanist, telling her not to let the priest take it from her. "He will never know that I have it," was her reply.

I gave a sick woman the St. John which you publish in great primer type, and, meeting her husband a few weeks afterwards, he said to me, "That was a nice book you gave my wife; I have read it through twice; I never read it before."

It would be very helpful to us workers among the people if copies of all the Gospels could be published in great primer type, and bound in Turkey morocco, or roan, and gilt, as well as in cloth. There is no more useful present to a sick person than one of these books, from their good print and lightness, and sometimes it would do better service if in a nicer binding than in cloth; a few cents additional to make a book attractive may mean the difference between a saved and a lost soul.

The marginal readings of the Authorized Version of the Bible often give a translation nearer in meaning to the original than the text; they are not notes and comments upon the text, but are parts of it, without which it often cannot be understood. These readings stand on a very different footing from the references, and no book of the Authorized Version is complete without them. Ought they not to be given in every copy of the Bible, or portion thereof, published by you?

Most of the differences in creed among Christians have arisen from their being ignorant of the original Greek of the New Testament.

The study of the Greek New Testament has been popularized very much in the past few years, and would be much helped by your publishing the separate Gospels in Greek. Could it not be done?

The number of people who have Bibles and read them is a fearfully small percentage of our population. Your Society is perhaps the greatest bulwark which our country has against the ruin which awaits us unless the flood of godlessness now covering the land is stopped.

Let me pray you, then, not to be satisfied with what you are doing, nor with the opinions of your office men, who are apt to think no ways right but the old ones, but to try in every way to get new ways to get God's Word to the millions whose souls are starving for the lack of it.

Keep an eye on your depositories if you can. One of the largest charged me a good deal more for one of your books than it would have cost me had I ordered it straight from you and paid postage upon it; and they fill their shelves with unsalable books, which, therefore, stay there year after year when others of your beautiful books would be bought on sight.

I do not write this to criticise, for there is no society of our land which I honor as I do yours, but in the hope that I may help you on in your noble work. I am faithfully and respectfully yours,

JEFFERSON R. TAYLOR,
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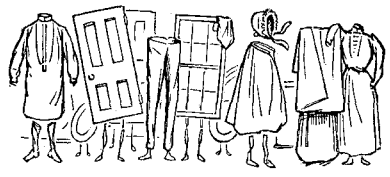

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The Business World

The Week The week was on the whole a dull one in most ways. The general feeling seems to be that no strong or permanent improvement can be expected until after the election, and the universal attitude is one of waiting. The stock transactions were less in volume than the week before, and a reaction toward lower prices was evident, with many slight variations both ways. In the money market stringency was again felt, and the rates for commercial paper ranged from 8 to 10 per cent. A decline in exchange made gold importation again possible. It is estimated that about $55,000,000 in gold have arrived or are coming. The Bank of England's rate of discount remained unchanged. The weekly statement of the New York banks showed an increase of $2,649,300, a decrease of $2,638,200 in legal tenders, an increase of $3,227,300 in loans, of $3,751,700 in deposits, and of $335,400 in circulation. Of course this statement is affected by the steady demand for currency from the interior. The large exportation of wheat continues, and the estimates as to the year's supply are now larger than formerly; over four million bushels were exported last week, an increase of a million and a half bushels over the exports for the same week last year; the shipment of California wheat to India shows the crop failure in the latter country, and is quite an unusual event. Activity in cotton is also noticeable. The Weather Bureau's estimate on the crop is smaller than had been expected, and an upward movement in prices has resulted. In general trade there is some of the improvement visible which the season of the year naturally calls for; wool, iron, and steel, as well as several of the provision staples, have made gains in price. "Bradstreet's" reports 291 business failures for the week, a decline of 34 over the previous week, and an increase of 17 over the same week of last year.

Money in the Banks Comptroller Eckels, of the United States Treasury, has issued a statement giving a summary of an investigation made by him of the amount of money held by the banks of the country on July 1 last. The total amount of cash in the 5,723 institutions which reported to him was $413,124,849, divided as follows: Gold coin, $134,077,003; gold certificates, $55,481,338; silver dollars, $8,254,612; fractional silver, $7,399,073; silver certificates, $39,663,596; Treasury notes, 1890, $13,126,018; U. S. notes, $110,469,375; currency certificates, $20,858,000; National bank notes, $23,795,834. Of this total cash the 3,458 National banks reporting held $335,174,616, and the 2,265 State, etc., $77,950,233. The amount of gold coin and gold certificates held by these National banks was $155,073,604, and by these State, etc., $34,484,737. The total number of depositors in the National banks reporting on July 1 were 2,315,333, with individual deposits aggregating $1,586,087,193. On July 14 the total individual deposits of all the National banks were $1,668,413,508, and the estimated number of depositors 2,435,625. The total number of depositors in reporting banks other than National were 3,614,630, with deposits aggregating $1,668,352,673. In 1894 an investigation showed the number of bank depositors to be about 9,000,000. The Comptroller concludes with the statement that a conservative estimate, in view of the fact that the number of depositors in National banks shows an increase of about half a million, would make the total number now at between ten and eleven millions, with total deposits aggregating over five billions of dollars.

The Seals Professor David S. Jordan, of the Behring Sea Commission appointed to look into the condition of the seals, lately arrived at Seattle, Wash., with Professor Thompson, head of the British Commission. Dr. Jordan made out a statement saying that the conclusions reached last year have been confirmed in every particular. He also said: "There is still a vast body of fur-seals on the islands, more than the Commissioners were first led to expect, but the number is steadily declining. The only cause of this decline is the killing of females through pelagic sealing. The females are never molested on the islands. Pelagic sealing as an industry has already cut its own throat, as the fleet this year will not pay expenses. The killing of surplus young males, as provided for by law, has always been a benefit to the herd. The Commissioners believe that the way is open to an honorable and amicable settlement of this question in a manner highly satisfactory alike to the United States and England and to Canada. There can be no longer any difference of opinion as to any facts in question."

Natural Gas Supply The Philadelphia "Press" says: "Natural gas in this country, according to Mr. J. D. Weeks's report, must before long disappear, and the value of its product has fallen one-half in seven years. In 1888 its value was $22,629,875. In 1895 it was $13,006,650. In this State the fall has been still more rapid. In 1888 the natural gas was worth $19,282,375, and in 1895 it was $5,852,000. The decrease has been less rapid since 1891, owing to the general introduction of meters, but it has gone on at the rate of about five per cent. a year. As the product shrinks rapidly when pressure falls, it may not be over ten or fifteen years before very little gas is produced. The waste of the past ten years will be looked upon as egregious folly. Mr. Weeks points out that when the number of wells is regulated and restricted, the yield of gas lasts longer. This certainly suggests the wisdom of legislation and inspection on this subject."

A Vast Undertaking The British Consul-General at Odessa, discussing the project for the connection of the Baltic and the Black Sea by a waterway along the Dwina, Berezina, and Dnieper to Kherson, observes that if it were carried out it would throw into the shade all other works ever undertaken in Russia, including the Siberian Railway. It would do more to develop the coasting trade of Russia than any other enterprise, and in the event of war would enable Russia to transfer her whole fleet from the Baltic to the Black Sea. He adds, however, that those conversant with the actual conditions are of opinion that the difficulties in the way are much underestimated. The greatest of these is that the rivers which would have to be used contain little water at some seasons of the year, and at others swell to a surprising degree. The rapids on the Dnieper are said to present almost insurmountable obstacles to navigation, and the amount of labor entailed in constructing a canal navigable both ways would be enormous at this point alone, while it would be impracticable to cope with the immense volume of water that sweeps over the rapids during the spring floods. The only alternative, apparently, would be the construction of a canal with a system of locks to run parallel with the river past the rapids. The cost of such a waterway of adequate depth would be fabulous.

The Passing of the Pines One hears a great deal, says a Western exchange, at all the lake ports of the approaching end of the white pine trade, for it is said that at the present rate of consumption it will only be twelve or fifteen years before the forest lands will be stripped. The last Minnesota Legislature created a new office—that of forest warden—whose duty it is to investigate and report upon the condition of the timber of the State and recommend legislation for its restoration. His first report, which has just been issued, shows that there remain in Minnesota 10,890,000 acres of forest land, covered with 19,000,000,000 feet of white and Norway pine. The annual destruction amounts to 1,800,000,000 feet.

Millions of Toothpicks The "Northeastern Lumberman" says: "In Harbor Springs, Mich., there is a large and flourishing wood toothpick industry. White birch is exclusively used in the manufacture of the toothpicks, and about 7,500,000 are turned out daily. The logs are sawed up into bolts each twenty-eight inches in length, then thoroughly steamed and cut up into veneers. The veneer is cut into long ribbons three inches in width, and these ribbons, eight or ten at a time, are run through the toothpick machinery, coming out at the other end, the perfect pieces falling into one basket, the broken pieces and refuse falling into another."

The Iron Industry in New Zealand The London "Iron and Coal Trades Review" says: "It is intended to resume the manufacture of iron and steel in New Zealand. We say resume, because it is no secret that this is not the first time that an attempt has been made to carry on an indigenous iron industry in that colony. Previous attempts, however, have been founded on an imperfect system, a drawback which has now been overcome. The most interesting as well as the most important of the iron deposits of New Zealand are the iron sands at Taranaki, which extend for many miles along the seashore, and which are exceptionally pure and rich. Until now it has been found a very difficult matter to utilize these deposits, for reasons which can easily be understood by the practical man; but Mr. Metcalfe Smith has overcome this difficulty by a synthetical process of building up an artificial ore in the form of a briquette, and arrangements have been made to start works to carry on the iron manufacture by this system. Mr. Metcalfe Smith's process was described in a paper which he read in May of this year before the Iron and Steel Institute, and which at the time was published in the 'Review.' We need not now do more than indicate that the process appears to have all the elements of success, and that we are likely to witness before long a successful rival in the Britain of the Austral Continent."

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About People

—Field-Marshal General Gourko celebrated on August 24 his jubilee of fifty years' service in the Russian army.

—Dr. Nansen claims to be a lineal descendant of Hans Nansen, who was Burgomaster of Copenhagen in 1660.

—Mr. John Warwick, the inventor and patentee of the block system of railroad signaling in use in England, died recently near Derby.

—Mary Marks, colored, who resides in Brenham, Texas, was born in the West Indies in 1776, and is therefore 120 years old—perhaps.

—Miss Braddon, the novelist, is so opposed to being photographed that she recently refused $100 in cash and a royalty on all photographs of her that might be sold.

—The Duke of Devonshire is still a great Irish landowner, although the other day he sold 32,000 acres of land in Cork to Sir John Arnott for something like a quarter of a million sterling.

—A career of active service extending over a period of sixty-five years has just been terminated by the retirement of Edward Gerrard, the "Father of the British Museum," who, at the ripe age of eighty-six, thinks it time to take a rest and his well-earned pension. In length of service Mr. Gerrard is unsurpassed in the annals of the Museum.

—The custom that English Bishops have of using the Latin name of their diocese as their signature on all official documents sometimes results in ludicrous mistakes. The London "Telegraph" recently, in commenting on an utterance of Dr. Browne, Bishop of Stepney, referred to him as "Mr. G. F. Stepney." Some time ago a Dublin paper spoke of a letter of the Archbishop of York as the production of "Dr. Ebor." Dr. Reeves, Bishop of Down and Connor, once received a letter addressed to "Messrs. Down and Connor." A young nobleman, who was the patron of a living, some time ago received a letter from the Bishop of Rochester in regard to it. Not recognizing the signature, he told a friend that he had received an impertinent note from a "Mr. E. T. Roffen," and asked if he knew who the fellow was!

—While the late Enoch Pratt, of Baltimore, was most generous, he had a number of pet economies. He was in the habit of walking between his home and his bank, and when some one suggested that he ought to use the street-car, as the fare was only five cents, he rejoined: "Only five cents! Don't you know, sir, that $100 will have to work nearly a whole week to earn that five cents?" He had a grim sense of humor, and the State got a lot of fun out of him when he was summoned by the county authorities for an increase on his tax assessment. He appeared as a downtrodden farmer. "Don't," he said, "put it on us poor devils who only get forty cents a bushel for our corn. We can't live. It costs me $5,000 a year to run my place, and I get no income from it. I have two cows, and they are both dry." He went on in this strain for some time, ending by telling the commissioners that the taxable basis was already too high.

Those Astounding Adverbs

One evening a gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town in a car with a noted wit, whom he described as "horribly entertaining," and, to cap the climax, he spoke of the butter that had been set before him at a country hotel as "divinely rancid."

The young people stared, and the oldest daughter said: "Why, papa, I should think that you were out of your head."

"Not in the least, my dear," he said, pleasantly. "I'm merely trying to follow the fashion. I worked out 'divinely rancid' with a good deal of labor. It seems to me rather more effective than 'awfully sweet.' I mean to keep up with the rest of you hereafter. And now," he continued, "let me help you to a piece of this exquisitely tough beef."

Adverbs, he says, are not so fashionable as they were in his family.—*Boston Post.*

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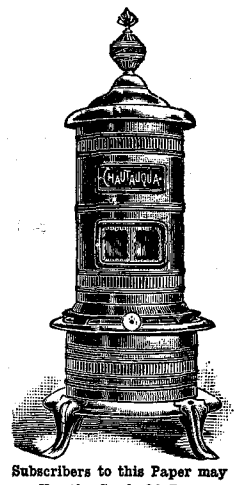

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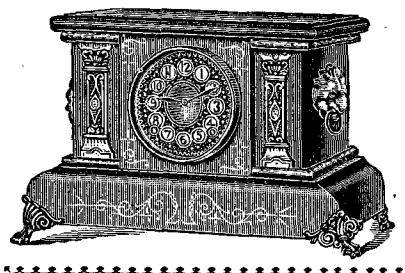

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Legal Aid for the Poor

Mr. Frank R. Stockton, in "The Hundredth Man," puts into the mind of that social chameleon, J. Weatherby Stull, the notion "to found a law hospital, where those persons who were unable to pay for legal protection should receive it as freely as the ailing poor receive medicine and treatment in hospitals of the other kind." The idea was intended to be a delightful absurdity, but even while the book was being written there existed in the city of New York a law hospital, ready to succor the poor, downtrodden, and afflicted, deprived of their legal rights, without money and without price. Mr. Stull, in the novel, waxes eloquent about his scheme, and says, among other things, every application that "shall be found to be based on good grounds will be carried through to the very end, to the very end, sir; if it shall be the case of a brakeman against a millionaire, it will be carried through, you may be sure of that."

There are a score or more of concerns in this city which will gladly take charge of negligence cases, and, even by means of runners and of the mails, make strenuous efforts to get them. There is a deal of romance and sentiment about a good negligence case—likewise money. There is no romance or sentiment about an eight or ten dollar wages case, when the client is odoriferous and has been deprived of the use of soap for some time, and is so ignorant and stupid that he must be asked his name half a dozen times. Divorce and slander cases are unspeakably nasty, but if the defendant is a woman, poor and apparently innocent, she does not come to our Society for assistance in vain. In other words, it is the poverty, the utter helplessness of the individual that attracts them to the Legal Aid Society, and that makes them attractive to us. It is because no one else will help them that we do it.

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The spirit of equality before the law, which teaches that the poor man has equal rights with the rich, has been instilled into the minds of our clients. On the other hand, the litigious spirit has been suppressed as far as possible. Anarchy has been combated, and the whole trend of the work of the Society has been toward the uplifting and encouragement of fellow-men who have been less fortunate than ourselves, by giving them a glimpse of a higher culture and of a higher life, and implanting in them a sincere belief, founded on acts, in the universal brotherhood of man and the fatherhood of God. Is it not plain that a similar work should be carried on in all of the larger cities of our land? *

Why Birds Go to the Arctic Regions

The number of birds that go to the Arctic regions to breed is "vast beyond conception." They go, not by thousands, but by millions, to rear their young on the tundra. The cause which attracts them is because nowhere in the world does nature provide at the same time and in the same place "such a lavish prodigality of food." That the barren swamp of the tundra should yield a food-supply so great as to tempt birds to make journeys of thousands of miles to rear their young in a land of plenty only to be found beyond the Arctic Circle, seems incredible. The vegetation largely consists of cranberry, cloudberry, and crowberry bushes. Forced by the perpetual sunshine of the Arctic summer, these bear enormous crops of fruit. But the crop is not ripe until the middle and end of the Arctic summer, and if the fruit-eating birds had to wait until it was ripe they would starve, for they arrive on the very day of the melting of the snow. But each year the snow descends on this immense crop of ripe food before the birds have time to gather it. It is then preserved beneath the snow, perfectly fresh and pure, and the melting of the snow discloses the bushes with the unconsumed last year's crop hanging on them, or lying, ready to be eaten, on the ground. The frozen meal stretches across the breadth of Asia. It never decays, and is accessible the moment the snow melts. Ages have taught the birds that they have only to fly to the Arctic Circle to find such a store of "crystallized foods" as will last them till the bushes are once more forced into bearing by the perpetual sunlight. The same heats which free the fruits bring into being the most prolific insect life in the world; the mosquito swarms on the tundra. No European can live there without a veil after the snow melts; the gun-barrels are black with them, and the cloud often obscures the sight. Thus the insect-eating birds have only to open their mouths to fill them with mosquitoes, and the presence of swarms of tender little warblers, of cliff chaffs, pipis, and wagtails, in this Arctic region is accounted for.

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What an Author May Overcome

Small wonder the realistic novelist finds his task a hard one. Small wonder he says so much about the difficulties which beset him. He does his duty by Mary Jane, provides her with a lover, and laboriously strives to smooth the path of courtship. What must his feelings be when the ungrateful hussy refuses, after all his trouble, to marry the young man? Or perhaps she declines to be called Mary Ann at all, and insists that her name is Arabella, to his great annoyance and discomfiture. Lurid possibilities of revolt suggest themselves on every side, until the unhappy novel-writer, notwithstanding his detestation of the "feudal ideal," as illustrated by Sir Walter Scott, must sigh occasionally for "*les Droits Seigneuriaux*," which would enable him to hang a few of his rebellious puppets, *pour encourager les autres*. It may be worth while, in this connection, to remind him of the absolutely arbitrary manner in which Mr. Anthony Trollope, that true master of realism, disposed of Mrs. Proudie. If ever there was a character in fiction whom we should have trusted to hold her own against her author, Mrs. Proudie was that character. No reasonable creature will for a moment pretend that an amiable, easy-going, middle-aged gentleman like Mr. Trollope was a match for the Bishop's wife, who had, in her day, routed many a stronger man. She had lived so long, too. In novel after novel she had played her vigorous part, until the right to go on living was hers by force of established usage and custom. Yet this is what happened. One morning Mr. Trollope, while writing in the Athenæum Club, enjoyed the salutary experience of hearing himself criticised, and very unfavorably criticised, by two of the club members. Among other things, they said they were tired of reading about the same people over and over again; they thought if a man had not wit enough to evolve new characters he had better give up composing novels; and they objected especially to the perpetual domination of a woman so odious as Mrs. Proudie. At this juncture Mr. Trollope could be silent no longer. He arose, confessed his identity, admitted his sin, and promised, by way of amendment, to kill Mrs. Proudie "before the week was out;" for were not the unfinished chapters of the "Last Chronicles of Barset" lying at that moment on his table? And what is more, he kept his word. He slew Mrs. Proudie, apparently quite oblivious of the fact that he was interfering unwarrantably with "nature's arrangement." I mention this incident to show that it is possible for a really determined author, who knows his rights and will have them, to overcome the resistance of the most obstinate character in his book.—*Agnes Repplier, in North American Review.*

An exchange suggests that when the flying-machine is perfected we shall be able to visit our castles in the air.—*Harper's Bazar.*

Some years ago there lived in Perth, Scotland, a man of convivial habits, well known by his Christian name Jamie. One dark night an acquaintance found Jamie lying at the foot of an outside stair. "Is that you, Jamie?" asked the acquaintance, in a voice of the greatest astonishment. "Ay, it's me," replied Jamie, in a tone of complete resignation. "Have you fa'en doon the stair?" was the next question. "Ape, I fell doon; but I was coming doon, whether or no."—*London Figaro.*

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Bits of Fun

"Do you do much climbing, Harold?" asked the newly arrived guest. "Well, in a way I do," said Harold. "Papa climbs all over the mountains, and I climb all over papa."—*Harper's Round Table.*

Author—You have no idea how many stamps I use up mailing my manuscripts. Critic—Very likely. I think there ought to be round-trip tickets for manuscripts at reduced rates.—*Fliegende Blätter.*

"That is the third bicyclist who has barked himself against me this morning," mused the wayside tree, "without hurting me a bit. Take it all in all, I am more skinned against than skinning."—*Cincinnati Enquirer.*

Teacher—Billy, can you tell me the difference between caution and cowardice? Billy—Yes, ma'am. When you're afraid yourself, then that's caution. But when the other fellow's afraid, that's cowardice.—*Harper's Bazar.*

A Kansas girl, the daughter of a Greenwood County rancher, was sent East to school this fall. "What do you know, my child?" the head teacher asked her. "Oh, farming," the new pupil replied. "Well, tell me what is a farm?" "A farm is a body of land surrounded by a barb-wire fence," the little maid said.—*Kansas City Star.*

A good cricket story is told of the late Bishop of Rochester. He was batting in a local cricket-match when the bowler sent a ball very wide of the wicket. "Keep the ball in the parish!" cried the irascible Bishop. The next ball knocked his Lordship's middle stump out. The yokel shouted: "I think that's somewhere aboot the diocese, my lud!"—*Tit-Bits.*

A pretty good thing occurred in the experience and opinions of Dr. Palmer Hulbert's seven-year-old. "Mamma," he said, "those boys out there abuse me. They say I am an animal." The mother asked in surprise, "They say you are an animal? What do they mean?" "Oh, I don't know what they mean. I suppose it is some more of that Higher Criticism."—*Interview.*

A petty newspaper of the Midi, which had long been at the point of death, has just found an ingenious means of closing its career brilliantly. Its last issue contained the following notice: "Taking advantage of the national festivities which will be occasioned by the arrival of the Czar, the illustrious friend of France, this journal will cease to be published."—*Figaro.*

Sir Walter Scott on Golf

The following letter was written by the great novelist to a Mr. John Cundell, of Hope Street, Leith, the author of the "Historical Sketch of the Game of Golf." It was to this effect:

"Sir: I should esteem myself happy if I could add anything to the elaborate account of the game of golf which you were so good as to transmit to me, as I am still an admirer of that manly exercise, which in former days I occasionally practiced. I should doubt much the assertion that the word 'golf' is derived from the verb 'to gowff,' or strike hard. On the contrary, I conceive the verb itself is derived from the game, and that 'to gowff' is to strike sharp and strong as in that amusement. If I were to hazard a conjecture, I should think the name golf is derived from the same Teutonic expression from which the Germans have 'colb,' a club, and the Low Dutch 'kolff,' which comes very near the sound of 'golf.' The exchange of the labial letter *b* for *lf* is a very common transformation. If I am right, the game of golf will just signify the game of the club. I am, with the best wishes for the sport of the 'Gowff Club' in the field and their conviviality in the club room, very much your and their obedient servant,

"WALTER SCOTT.

"Edin., 9 June, 1824."

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